



Chicago, Ill., April, 1910.

THE PASTOR'S MESSAGE

Dear Friends:

Three most important meetings are just ahead of us. The Chicago Laymen's Missionary Convention, the last of the seventy-five great conventions which have been held, will begin on Friday, April 29, and close on Monday, May 2. The Men's National Missionary Congress will begin on Tuesday, May 3, and close on Friday evening, May 6. The Northern Baptist Convention will begin on Friday evening, May 6, and close on Friday evening, May 13.

* * *

The Laymen's gatherings are the climax of the most remarkable religious movement which has ever swept over this country. The meeting of the Northern Baptist Convention promises to be the greatest gathering of Baptists ever assembled on this continent. I hope that as many of you as possible may attend all of these meetings, but in any case you may aid in producing vast spiritual results through the agency of prayer. I want you, day by day, upon bended knee, to ask God's blessing upon all the services that shall be held. At our mid-week meeting, not long ago, we considered together Peter's release from prison through the agency of his friends' prayers. What a powerful agency we have here within our grasp!

* * *

May I make one or two suggestions? Pray that these two great Laymen's Conventions may melt the hearts and unloose the purse-strings of hundreds and thousands of business men, so that millions of dollars shall flow into the treasuries of the missionary boards of all denominations. Pray that the cause of world-wide evangelization may enter now upon an era of unparalleled growth and victory. Pray that our Northern Baptist Convention may be divinely guided in all its plans and purposes, and that its work may issue in undreamed of successes and triumphs, in the name and for the sake of Jesus Christ our Lord. Pray that unity of fellowship and harmony of action may characterize all of its sessions. Pray that the Baptist hosts assembled may realize as never before in the history of our church and nation their obligations to Almighty God. Pray that the Holy Spirit may be at the helm of affairs. Pray that Christ and His Cross may be exalted. I join my prayers with yours.

Your affectionate pastor,

Austen K. de Blois.

LOCAL CHURCH NEWS

THE PLUS ULTRA-KORNER DEBATE.

On Saturday evening, March 26th, the Plus Ultra Class and Kosner Klass of our Sunday-school united in the ladies' parlor in a public entertainment, the principal feature of which was a temperance debate. The resolution was, "Resolved, that Chicago should become anti-saloon territory."

The Plus Ultra Class took the affirmative and were represented by Emmet Marx as leader, and Lester Groom as supporter, against George Underwood as leader, and Don Thompson as supporter, representing the Korner Klass. The judges, Dr. de Blois, Deacon Leland and Deacon Lumley decided in favor of the affirmative on a two to one vote. The debate was judged on its merits.

The audience was also favored by a bass solo by Mr. Rose, violin solos by Don Thompson and piano solos by Lester Groom.

GOD'S LOVE FOR CHILDREN.

Prof. Drummond tells the story of a little girl who once said to her father: "Papa, I want you to say something to God for me, something I want to tell him very much. I have such a little voice that I don't think he could hear it away up in heaven; but you have a big man's voice, and he will be sure to hear you."

The father took his little girl in his arms and told her that even though God were at that moment surrounded by his holy angels, sounding on their golden harps, and singing to him one of the grandest and sweetest songs of praise that ever was heard in heaven, he was sure that He would say to them: "Hush! stop the singing for a little while. There's a little girl, away down on the earth, who wants to whisper something in my ear."

Turn away from each pleasure you'd shrink from pursuing
If God should look down and say, "What are you doing?"

TO THE OBEDIENT.

Our Saviour in closing his beautiful sermon on the mount makes a comparison between those who hear the word of life, and obey, and those who hear, and refuse to practice its precepts. He says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."—Matt. 7:24-27.

Thus is set forth the security of the obedient, and the terrible destruction of those who hear the word, and neglect the great salvation. What a fearful contrast. A foolish man—a fallen building, crushed and drifting in sand,

surrounded by floods of water, beaten by the fierce winds, and tossed by the angry billows till finally sunk beneath the sand, and lost, lost to all eternity in the dark waters of oblivion.

This is the certain doom of those "that obey not the gospel of our Lord Jesus Christ." Who would not wish to escape the destruction awaiting the wicked, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess 1:9. Who would not rather be an heir of God to the saints' inheritance? Then listen to the voice of truth as it gently fell, like golden sunbeams, from the lips of Him "who spake as never man spake." Obey and live. It is a blessed privilege to hear and obey the truth. There is joy and peace in believing. Though earthly calamities, temptations, and storms of affliction, and persecutions, beat around the obedient, they are secure. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

SUBDUED.

Before God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will, and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners—subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters must be subdued out of us. Conversion will not finish this work, and perhaps not one case in a thousand will the second work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings, or conventions, or Bible schools, or the writing of books, and editing papers on Christian holiness will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellow workers, but subdued so perfectly that the all-seeing eye of God can look us through, and the omniscient One know that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done, but if we have flint or iron in our nature, and it is necessary, He will use heroic means, and put us between the millstones and grind us to powder, until he can mould us without any resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous, and oftentimes sanctified servants, is that they are not perfectly and uni-

LOCAL CHURCH NEWS

versally and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly before God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in His kingdom, and do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without chafing, without fault-finding, without stumbling over others, without religious peevishness, and bend with every plan that God gives to us.

When we are subdued in the sight of God, He will work miracles in us and through us—miracles of mercy and power in experience, in healing, in finance, in opening doors, in widening the fields of service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us, and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way, in everything—so subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.

THE WOMAN'S MISSION CIRCLE.

The regular monthly meeting of the Mission Circle occurred on Friday afternoon, April 8th. The meeting opened with singing, reading in concert and prayer.

There were only forty present, the treasurer, Mrs. Raymond, was detained through illness at her home, and the vice president, Mrs. Googins, was absent visiting in Toronto.

The reports of the secretary and treasurer were read and approved, after which Miss Morgan, of the Missionary Training School, in a very interesting way described the work among the negroes at Selma College, in the South.

She described the school from its beginning, when through a growth of struggles and successes it had only one teacher and five pupils, to the time when she severed her connection with the school when it had an enrollment of eighteen teachers and seven hundred and fifty students.

Mrs. Downe and Mrs. Marshall then favored us with a couple of selections of jubilee songs which were much appreciated.

Mrs. Marava told in an interesting way of the founding of the International Institute for girls in Spain.

Mrs. Tolman gave a historical sketch of John Huss, the reformer in Bohemia.

The meeting closed with prayer by Mrs. Donnelley.

Maude L. Foster, Sec'y.

THE WOMAN'S BENEVOLENT SOCIETY.

The Woman's Benevolent Society met during the month as usual with very good results and attendance, considering spring house cleaning is

under way. A number of our women were on the committee on church decorations, hence were occupied with that important matter. The actual work of the society has been most satisfactory under the able management of Mrs. W. E. Smith and the cutting committee.

A number of members have been ill and unable to attend, but those who were there worked faithfully and accomplished considerable. Some of the women of the church come in for luncheon when on their way to the Thomas' concerts, thereby cheering the busy workers by the interest displayed. Also encouraging the luncheon committee, who give such dainty and satisfactory lunches, which are much enjoyed as is also the social intercourse during this hour.

We shall miss Mrs. Davies very much from our meetings. She was always present and one of the most willing and cheerful workers, her genial smile and cordial hand-clasp were always so friendly. We have lost much from our circle.

Our rooms are so bright and cheerful since the recent cleaning and decorating, and we feel we can do better work than before the changes made in our surroundings.

All the members were glad to meet Mrs. H. N. Smith after her long absence.

Mrs. J. A. J.

A REMARKABLE EXPERIENCE.

One of our recent prayer meetings was rendered peculiarly interesting and impressive by the reading of the following letter, addressed to Brother Stouffer by a young man with whom he had talked some time before at the Pacific Garden Mission. The letter tells its own story. I asked Brother Stouffer for the privilege of publishing it in "Church Life," and reproduce it with his permission, omitting for obvious reasons the name of the writer:

Mt. Union, Iowa, March 21, 1910.
Mr. Charles R. Stouffer.

Dear Sir—No doubt you will recall the writer of these few lines as the man to whom you handed your card at Pacific Garden Mission one Sunday night a short time ago. Feeling that you are a Christian man and that you take an interest in God's work, I am glad I met you. I want to first thank you for your interest in me and now I'll attempt to tell you something of myself, although I am a poor letter writer. On November 3rd, 1907, I heard from the Gospel wagon sent out by the Pacific Garden Mission, the story of Jesus and His love. The man who told the story was an ex-convict, and who is now confined at Joliet prison under the name of Ser., No. 8381, doing the remainder of a ten-year term, he having broken his parole after he turned his back on Jesus Christ in the time of temptation. Perhaps you will be surprised when I tell you that for years and years I was a thief; a social outcast, so to speak; a man who never knew the influence of a Christian home or a mother's love, without a relative or a friend on earth. I never knew anyone loved me, and in my sin I did things which put me in state's prisons for many years. Now, I knew this man, and when he told me Jesus loved me it was the

LOCAL CHURCH NEWS

best news I ever heard. He told me that Jesus had made his life straight and had put a desire in his heart to be honest and true. Well, I wanted to be honest. I was tired of being driven from place to place by the police, and then the thought that Jesus loved me, vile as I was, awakened everything manly there was left in me and made me long to prove myself worthy of that great love which could care for men like I was. The result was that I went to the Pacific Garden Mission on the night of November 4th, 1907, and when the invitation was given I rushed to the altar and knelt and asked God for Christ's sake to pardon my sins, and the result is that I am a free man today, free indeed, for the Son of Man has set me free by His precious blood. Folks wonder sometimes why I'm so hot for the cause of Christ; well, I've a right to be. Any man who has been where I've been and been what I have been, and then to be saved from it all has a right to praise God. Up to the time of my conversion I had not been addicted to the habit of working for a living. I had never earned many honest dollars in my life, and it was hard for me to get a job. Take a man with a criminal past and it is a hard matter to convince folks you are on the square. I could not get a decent job, so had to wash dishes, and then worked in lodging houses for \$5.00 a week for a long time. Finally I got something better. At last I worked up to a position as salesman at Siegel Cooper and Co's. for the salary of \$12.00 a week, the most money I ever earned in my life honestly. I did not save any of that, there being too much distress at the mission. God has placed His hand on me it seems to preach the gospel. I have been in evangelistic work for some time past now, and I realize God can use me better to secure the salvation of souls if I am educated. So I am about to enter Central College at Pella, Iowa, to attempt to work my way through. I don't know how I'll make out, but this I do know, I've a Saviour I can trust and He will not forsake me. I have no bank account to go on, in fact I'll be nearly broke when I get there April 6. I remain here with friends till then, but I'm going to trust in Him to whom I've committed my ways and do the best I can. I don't know whether what I have written will do you any good or not. I do not write it to glorify myself because God has taken all the traces of my former life from me, and folks don't know the difference unless I choose to tell them. I simply write my story and tell it when I get a chance to show the people there is no limit to the wonderful power of God through His Son Jesus Christ.

I trust I may have an interest in your prayers that God may be able to use my talent if I have one. I have never had any education, two school terms being the extent of my schooling except such time as I was confined in prisons, when I acquired some knowledge. I am in this fight to win out and God helping me I'll do so. I have no fear but what I'll get through school; it's only a two-year course I've planned on, and I'll try to pray my way through.

Again thanking you for your interest in me and requesting an interest in your prayers, and

praying God's richest blessing upon you, I beg to remain,

Yours in His name,
J— F. R—

CHINA'S APPEAL.

Thousands in sin are lying;
Held by the dragon's thrall.
Thousands in sin are dying,
Hearest thou not their call?

Dark is the way they journey,
On to the grave's dread night;
Darker the sins they practice,
Having no heavenly light.

Sad are the hearts in China,
Caused by sin's fearful blight,
Will you not help to bring them
Into God's wonderful light?

Jesus has heard their sighing,
Jesus would give them peace,
Comfort their hearts when dying,
Bidding their fears to cease.

What though their sins are many,
What though some turn away,
Has not the Master bidden?
How can we disobey?

Jesus indeed would save them.
Save from destruction and hell.
Jesus alone can help them;
Some one the story must tell.

Satan is sending his agents
Into this darkened land.
Shall we not more quickly hasten,
Heeding our Lord's command?

Christian with hope in Jesus,
Saved by the precious blood,
God chooses you to carry
Tidings of Him abroad.

Let self be given to Jesus,
He will your life refine,
Take out the dross and folly,
Fill it with grace divine.

Hinder ye not His working,
Yield to Him full control.
Sacrifice ease and pleasure,
God's glory make your goal.

Then those who sit in darkness
Soon shall the light perceive,
Trusting His gracious promise,
Blessings from Him receive.
—Florence Drew.

And straight beyond the star
I saw the spiritual city and her spires
And gateways in a glory like our pearl—
No larger, though the goal of all the saints
Strike from the sea.

O Lord, prepare me for all thou art preparing
for me.—F. R. Havergal.

PRACTICING GOD'S PRESENCE.

By R. E. B.

Some two hundred and fifty years ago there lived in France a man of obscure birth named Nicholas Herman. At eighteen he sought admission as a lay brother among the barefooted Carmelite monks of Paris, and became known as Brother Lawrence.

Brother Lawrence was remarkable for the simplicity of his faith in God and his eagerness to give his life completely into His hands. In the words of his biographer, "His one single aim was to bring about a conscious, personal union between himself and God, and he took the shortest cut he could find to accomplish it." The result of his prayerful efforts he indicated when he wrote to a friend: "The time of business does not with me differ from the time of prayer; and in the noise and clutter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were on my knees at the blessed sacrament."

Early in his Christian life he wrote to a friend that "the end we ought to set before ourselves is to become, in this life, the most perfect worshippers of God we can possibly be, as we hope to be through all eternity." Many books told him different ways of accomplishing this purpose, but the instructions of others served only to puzzle him. He had to adopt his own method of approach to God. He therefore resolved, as he expressed it, to give up all for the all. "I renounced, for the love of Him, everything that was not He."

His beginning was the formation of a habit of conversing with God, and referring all he did to Him. In this he found some difficulty at first, but he persisted, and found it always easier to talk with God at any time. "It is a great delusion to think the times of prayer ought to be different from other times," he wrote. "We are as strictly obliged to adhere to God by action in the time of action, as by prayer in the time of prayer."

When the appointed time of prayer was past, he turned to the business of the day, and said to God: "O my God, since I must now, in obedience to Thy commands, apply my mind to these outward things, I beseech Thee to grant me Thy grace to continue in Thy presence."

In order to live such a life as this, Brother Lawrence insisted that it is necessary to perform every act of every day as to the Lord, for the love of God. He detested his work in the kitchen, but through fifteen years he performed every task there for the love of God, until that kitchen became an oratory in which he dwelt with God all day long, and he loved the work which had been so distasteful.

It must not be thought that these results were achieved without conflict. Brother Lawrence had his difficulties in his prayer life. He was troubled with wandering thoughts. From his own experience he thought that in order to keep from wandering thoughts in prayer we should renounce everything which does not lead us to God. How many such things there are! And how profitless they are! We must give them up, if we would practice the pres-

ence of God. What an answer is thus suggested to our questions as to what employments or recreations are proper for the Christian! Do our employments and amusements lead us nearer God? If not, the duty is plain.

Then Brother Lawrence had his discouragements because of failures. These disquieted him at first; but he learned to seek pardon and begin anew. When he permitted other matters to drive God from his mind, he set himself once more to practice the presence. "Thus," he said, "by rising after my falls, and frequently renewed acts of faith and love, I am come to a state wherein it would be as difficult for me not to think of God as it was at first to accuse myself to it."

At the end of his life, he came to such an experience in the blessedness of living on intimate terms with God that he said: "I cannot imagine how religious persons can live satisfied without the practice of the presence of God. If I dare to use such an expression, I should choose to call this state the bosom of God, for the inexpressible sweetness which I taste there."—The Westminster Adult Bible Class.

A young man whose home was in Chicago, restless, reckless, and rotten morally was floating around from one city to the other working at his trade but unsettled. Through a card handed him one day, inviting him to attend the men's mass meeting, he went and spent an hour listening to the singing of the men, and the strong address of a Christian man. When the invitation for men to take the stand to lead the Christian life was given, he immediately rose, marched down to the front, took the speaker by the hand and said, "I mean business." Afterwards he said to the secretary, "I am going in for this thing for all that is in it." Since then he has been attending Bible classes twice a week and is actively engaged in helping other fellows into the life which he has entered. One of the first things that he did after taking the stand, was to write home to his mother in Chicago, telling her of the change in life. He has made a new record by his life in London, Ontario.

A few years ago a ragged, vicious street gam- in in a manufacturing town in Pennsylvania was induced to join a Bible class in a mission school. He found Christ, found himself and found his career. He is a reputable citizen, and a foreman in a large shop. But he has a passion for the Bible. He is committing the entire New Testament to memory by learning three new verses and reviewing five chapters each day. He knows all the Epistles by heart and nearly all of the rest of the New Testament. His conversation has become refined. His public utterances and prayers are tinged by the spirit and phraseology of the Bible. He is a growing man intellectually, socially and spiritually, to the wonder of the town. But why should such a thing be so unusual as to call for comment? The fact that it is a matter of news is a sad commentary on the little that the average Christian knows of the very words and principles of the Scriptures.—Association Men.

As for opportunities, we can make a heroic life out of whatever is set before us to work with or upon.—Anna R. Brown.



Published monthly by the United Religious Press Co., 700-714 East Fortieth St., Chicago, Ill.

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Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss or Webster Tomlinson at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

APRIL WEATHER.

By Bliss Carman.

"Soon, ah, soon the April weather,
 With the sunshine at the door,
 And the mellow melting rain-wind
 Sweeping from the South once more.

"Now the rosy maples budding,
 And the willows putting forth,
 Misty crimson and soft yellow
 In the valleys of the North.

"Now the hazy purple distance,
 Where the cabined heart takes wing,
 Eager for the old migration
 In the magic of the spring.

"Soon, ah, soon the budding windflowers
 Through the forest white and frail,
 And the odorous white cherry
 Gleaming in her ghostly veil.

"Soon about the waking uplands
 The hepaticas in blue,—
 Children of the first warm sunlight
 In their sober Quaker hue,—

"All our shining little sisters
 Of the forest and the field
 Lifting up their quiet faces
 With the secret half revealed.

"And across the folding twilight
 Of the round earth hushed to hear,
 The first robin at his vespers
 Calling far, serene and clear.

"Soon the frogs in hearty chorus
 Through the night, from marsh and swale,
 Blowing in their tiny oboes
 All the joy that shall not fail.—

"Passing up the old earth rapture
 By a thousand streams and rills,
 From the red Virginian valleys
 To the blue Canadian hills."

"Soon, ah, soon the splendid impulse,
 Nomad longing, vagrant whim,
 When a man's false angels vanish
 And the truth comes back to him.

"Soon the majesty, the vision,
 And the old unfaltering dream,
 Faith to follow, strength to establish,
 Will to venture and to seem:

"All the radiance, the glamor,
 The expectancy and poise,
 Of this ancient life renewing
 Its temerities and joys.

"Soon the immemorial magic
 Of the young Aprilian moon,
 And the wonder of thy friendship
 In the twilight—soon, ah, soon!"

—From "The Green Book of the Bards."

THE LEADERSHIP OF THE SPIRIT.

I believe that the spirit of God is back of and the source of every earnest endeavor that men make to know the truth; that the spirit of God guides the scientist in every one of his discoveries, that the spirit of God animates the infinite mass of laborious study, whereby the past is robbed of its myths and delusions, and is brought before us in a form which shows that the same forces now at work have always worked just as they do now—that the spirit of God is the primary source of all the earnest endeavors whereby our race is being led out of its ignorance into a fuller, clearer knowledge of every law that operates upon the life of man; and I cannot but feel that the results of all these works of the spirit give us the right to feel that our interpretations of life, of Christ, of the Bible, and of God may be nearer the truth, than any made during past centuries. We have more light from which to draw. The spirit may and does guide us, and it is just because we have refused to listen to those who concerning certain conceptions of life, have said: "This is too sacred a thing to reason about, and to criticise," that our modern world has made its marvelous progress. In the name of heaven, what were reason and conscience given to us for, if not to exercise them upon the highest truth? And I cannot but feel that one of the most hurtful tendencies that has ever manifested itself in human life is that which is continually by outward authority, saying to men: "Don't listen to the spirit of God in you, don't reason, don't think, don't question here in the presence of this great mystery, fall down in wonder and stifle every doubt." I, for one, can put no confidence in a reasonless faith. I can't feel that my soul is safe upon any such authority. I rest my faith upon the consciousness that when I follow Jesus Christ, he leads me into vital, filial relationship with my Father in heaven.

There may be many human crudities mixed up with my faith when I attempt to state in words, but I have for myself, by the aid of Jesus Christ and God's enlightening spirit, found a fact, a divine reality, which all the philosophies, and all the sciences, and all the new things under the sun, can never take away. These things may and do continually work changes in the outward form of my faith, but the fact, the inner central stone, upon which my faith rests, remains as immovable as Gibraltar.

I, for one, cannot say to men, when they hear certain inherited conceptions of God, preached, against which something within them rises up in rebellion, that they must stifle that something, and simply accept the thing upon the word of the preacher, or upon the general orthodoxy of the notion. It may be the very spirit of God in this man, which is trying to lead him and the world into something which is more in harmony with the absolute truth.

And, now, my Christian friends, let me say to you that in preaching upon this line of thought, it has not been my purpose to unsettle the faith of any one of you. If you have a faith which absolutely meets all the demands of your intellectual life, praise God for it. Hold on to it just as long as you can consistently with the voice of God's spirit in your own conscience. But if some of you have grown fearful, that after

all, your faith may be mistaken, because you cannot accept everything literally just as you did when you were a child; if some of you coming into contact with the ever-shifting, and oft times mutually contradictory conceptions of Christianity, which are now struggling for the mastery of our age, begin to feel that the old moorings are being swept away, and that, after all, the whole of religion may be a delusion, you will understand me, and I believe that what I have had to say will help you to realize that your safety consists not in the effort to go back and against your own conscience and your own reason, try to prop up your old faith just in its same outward form until you can say in spite of yourself, Yes, I believe it all. Your safety consists not in blindly throwing yourself upon this or that tradition, and ceasing to reason about it; consists not in frantically defending this or that orthodoxy against supposed heretics—not in any of these things; but in setting yourself so earnestly to obey God's moral law about which you have no doubt, that your heart will be open to the influence of his living present spirit. You can save your religion only by spiritualizing it and your own life. There is for you no other way. Don't tie yourself blindly to what this or that man may say, for other men, wiser may prove that some of the things these idolized men claimed to be true, were false. Don't tie your faith to any theory of the Bible, for modern knowledge, in spite of you may overthrow that theory. There is for you but one way out, and that is to get back to God himself; to hear the spirit speak to you immediately, just as he spoke to the consciousness of the men who wrote the Bible. You may, if you will, hear God speak just as Jesus heard him, just as Luther heard him, just as every man must hear him, whose religious faith is a reality, and not a mere powerless tradition. You will thus have in you the light that was in Jesus Christ just in the degree that you are Christ-like in character, the light that will intuitively recognize and appropriate that part of the Bible which God means should have power over your own soul. The spirit of God in you will guide you unerringly to all that the spirit reveals in the Bible. Jesus Christ will not be an awful figure to terrorize you with fear lest you fail to know him just according to the orthodox way. He will be sunrise, spring time, life, God to your soul. In his fellowship you will have an inner confidence, a serene freedom, a perfect peace, which looks on with pity, and toleration, at the warring sectaries, who storm the throne of God, and in his name, and by his supposed power, hurl their impotent anathemas at those who, led of the spirit, refuse to be bound mind and soul by the letter of tradition and of orthodox authority.

A knowledge of God in Christ sealed in your heart by the eternal spirit, will give you a faith which will not fluctuate with every passing wind of doctrine, a faith that does not vainly fight against the ever rising tide of knowledge, but welcomes this vast tide, in the full assurance that it too is of God. The cry of your heart will be for more light, more light, for doubt is born of ignorance. When all the facts of life are known, every man will be a serene believer, for every man will know God for himself. Outward authority will be transferred to the heart, by the power of God's indwelling spirit.—Rev. M. D. Hardin.

JESUS AND THE BIBLE.

FROM A SERMON BY REV. M. D. HARDIN.

The Jews had a theory that their whole Bible was inspired of God, every letter of it was inspired. There was not an error in it, neither could a letter be added to it.

Well, it is perfectly manifest that Jesus Christ's consciousness did not harmonize with this theory. He went into their Bible to find his conception of God and righteousness. That part of it which harmonized with his own consciousness of God, he accepted. It helped to enlighten and inspire him, but he did not in the least hesitate to say that parts of it were not in harmony with ultimate truth. He revered Moses, but he did not worship Moses, nor what Moses wrote. He worshiped God, and where God told him that Moses was wrong, he contradicted Moses. He said that Moses' teachings on divorce were wrong. He himself gave a different teaching. He said that the Jews' Bible was diametrically wrong upon the question of retaliation. "It hath been said by them of old, an eye for an eye and a tooth for a tooth." That is, if a man injures you, injure him in return just as much as he has injured you. If he knocks out your front tooth, it is your privilege and right to knock out his tooth. "But, I say unto you," the direct opposite of this—"Resist not evil. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Jesus did not scruple to lay bare the inconsistencies and shams in the orthodox faith of his time. He contradicted tradition and orthodoxy whenever and wherever tradition and orthodoxy contradicted his own consciousness of truth. He showed to the nation that despite the fact that they were all perfectly confident that they held an authoritative, inspired revelation from God, and, therefore, above criticism, that their own unspiritual lives had so vitiated that revelation as to make the true commandments of God of none effect in their lives—the real doctrine of God was hidden from them because they refused to hear what God's spirit was saying to them in the present and instead, clung to the traditional conceptions of what the spirit had said to an idolized past. They said, in effect, to Jesus: We have here literally the very words of God, they are infallible, authoritative, miraculously written by the finger of God himself, how can we be in error about the truth? Jesus replied: The error is not in what Christ said, but in your own poor spiritless lives. An infallible doctrine demands an infallible human life to interpret it, else the doctrine of infallibility is useless, and it is just in the fact that you do not open your hearts to the present enlightening power of the spirit, that you are blind to the life of Christ, we find that the whole burden of his teachings to his disciples is to make them spirit-led—to bring them into communion with the same inner authoritative source of life from which he draws the life whereby he stands in opposition to all the errors about him.

As has been said, "Jesus was entirely aware of the revolution which he was setting in operation. Of all his utterances, there is not one further removed from the mode of the thought of his time, and consequently more authentic than this: "The rulers of the Gentiles lord it over

them and their great ones exercise authority over them: but whosoever would be great among you, shall be your servants." And, again, in another connection, but in the closest relation with the first declaration, "But be not ye called Rabbi; for one is your teacher and all ye are brethren; and call no man your father upon the earth, for but one is your father, even he which is in heaven."

Jesus was not considering merely names and titles whose use is regulated by the sense in which they are employed. He was attacking and condemning the very principle of a religious hierarchy, which in the earlier religions had divided men into two classes, putting the consciences of one class under the tutelage of the other. Jesus' whole teaching to his disciples was to make them free, was to leave them free to learn from God, through his spirit, not from one another through tradition and outward authority, which puts itself above criticism, and, therefore, leads the way to arrested development and death. If it be answered that Jesus demanded that all his disciples come to him as master; it may be replied, that he does not command belief; he creates and inspires confidence, which is something entirely different. The only authority that Jesus claims for himself is the authority of the things which he teaches, the divine work which he carries on in the hearts of men.

His word is like a seed scattered with full hands in the confidence that it will never fall upon good ground without taking root and multiplying itself. His authority over the conscience is of the same nature as that of God—inward, moral, and by that very fact, sovereign; it is the authority not of the letter which oppresses and kills, but of the spirit which makes alive. The only authority that Jesus claims for himself is authority of the truth, and he continually appeals to the consciences of his hearers for a verification of the truth. He did not say: "This thing is true, because I say it, but rather I say this because it is the truth, and the witness of this truth is in you if you will but be free to hear it." In the very discourse from which our text is taken, Peter comes to him and says, Master, explain this parable. And Jesus bemoans his dullness of spiritual apprehension. "What," he says, are ye yet without understanding?" It was as if he had said, Why, Peter, are you not spiritual enough to see beneath the letter of the parable the truth which becomes self-evident to every spirit-led life? Jesus constantly appeals to the spiritual intuitions of men, for a personal verification of all that he taught. And at last when he has finished his work, he says to his disciples that it is expedient that he go away, that the spirit may come. They are prone to rest upon his mere personal word. Jesus wants them to hear the witness of the spirit in them, and he promised the help and guidance of the spirit of God to his disciples, in all circumstances, for all their needs, in all that they should have to do or to suffer. But, unless Jesus was consciously preparing for a reversal of these disciples' teaching, he does not promise to these disciples the spirit, that they may constitute a new scriptural code to the outward letter form of which Christians would thereafter be forever enslaved. Jesus believed in the spirit's guidance for all sincere souls. He inaugurated a new inward attitude toward outward authority in religion, that made the spirit's guidance necessary

HOW TO INTEREST CHOIR MEMBERS.

By JOHN B. TROWBRIDGE.

[Mr. Trowbridge is one of the teachers of vocal music in The Moody Bible Institute of Chicago. The following article is part of an address he delivered before the Baton Club of Chicago, in which he asserted that there might be several motives to interest in choir work—business, ambition, pride, selfishness, desire for social fellowship, personal loyalty to the director, love of music, church loyalty, and vital interest in Christ's kingdom. From these motives he selected three which he designated as "appeals"—the social, the musical, and the religious. We give in full what he said in The Religious Appeal.—Editors.]

Mr. Waldo Selden Pratt, of the Hartford Theological Seminary, in an address before the National Music Teachers' Association at Evanston, recently gave voice to a sentiment that I have long believed and often expressed, viz., that church music is not an end in itself—it is not "art for art's sake"—it is art subordinated to a higher consideration, that of religion.

If this be true, is it too much to say that we ought to do something along the line of this highest motive in our endeavors to interest choir members?

This need not curtail in the least the most active social life in the choir. It does not mean that we must lower the standard of voice test requirements and general musicianship. It does not mean that we are to confine ourselves to the simplest forms of church music. The problem is solved when we combine in one person the requisite musical ability and Christian character.

But it may be objected that such a standard would reduce the roll of the average choir by half. It might at first in many cases, but this would be apt to clear the way and lead to better things later on. To my mind the ideal choir is one in which every member is an active Christian, and I believe it is a part of the business of a choir leader to work toward that end as rapidly as conditions will permit. With any other kind of singers how can music expressing deep spiritual things be sung? It cannot be more than a display of technique. However great the art there will be lacking the note of conviction.

But how are we to proceed in seeking to interest choir singers in the religious side of their work? Surely no apology need be offered for introducing the devotional feature at rehearsal. No sensible young person, though not a Christian, can find a legitimate objection to this, and the more spiritual ones will heartily approve and often take some active part in the exercises. A careful handling of such a feature, with the co-operation of a devotional committee and the pastor, will create an atmosphere of serious purpose and devotion. This, together with an infinite amount of quiet work, the personal touch, the frank little talks now and then about personal and eternal interests, the enlisting of members in assuming toward each other an attitude of Christian helpfulness, will bring most gratifying results.

And so, to summarize briefly: I would interest choir members by making much of the *social side*; I would seek to increase the attractiveness of the *musical side* of the work in both quantity and quality, and to lead to greater efficiency in both individual and ensemble singing; and last, and highest, I would seek to create a strong religious sentiment in the organization and lead individuals to see that the highest joy and sat-

isfaction in the use of one's ability as a choir singer is to glorify God in winning souls and making stronger Christians of every believer to whom we minister in song.—The Institute Tie.

PERSONAL WORK.

It doesn't matter about his name. "A rose by any other name would smell as sweet," of course. And if I told you his name, you would know where he is and I don't quite dare to tell you that. But he's a real live man, in an exceedingly important administrative office, overseeing the expenditure of many thousands of dollars and affecting—let me see—fully 3,000 men directly, more than that indirectly.

I have a right to speak of him because I know him intimately in my church; followed his college course with pride; married him, after graduation, to one of our choicest girls; and I see him often now. He's a top-notch! He's getting old, too—nearly thirty. My, what a life work he has ahead of him and what a life work he has already done! That's the reason I'm talking familiarly with you about him.

What has he done? He has been one of the most earnest personal workers I ever knew. He cares and dares to do it. He has a mighty motive and he has not stunted or shunted it. Whether it was the little Jewess who was his stenographer, or the fellow fresh from the football field, or the big business man who has just promised his support,—my friend found a way to open up the matter of personal religion. Sometimes it was just a testimony—with a shining face; or a phrase in a letter; or a direct appeal—but he got the arrow started to its mark. Rebuffed? Oh, yes, sometimes, not often; but he never lost his temper. He knows how to keep still—and smile—while the other fellow uncorks his vials of wrath on the hypocrite—and his eyes, big, honest, fearless, eyes, keep searching the other fellow's face all the time.

Speaking of his smile—it's one of the East and West kind, not one of the frigid sort that begins at the North pole and ends at the South! Probably that's the reason the men liked him so well when he was in the army. He made good with the fellows who have little patience "with the frills or pretensions of religion." And he kept some of them from "going to pieces" in the army dare-deviltry which sometimes hits a man.

He stood up very modestly in our prayer meeting one night (at my request) and told how he had been personally instrumental in winning sixteen students to Christ, and the college year scarce half over! He said he believed in asking the Lord for a definite number and that he was praying for twenty; had a list of them in his private diary and was adding to the list.

He's at it still! His splendid successes haven't turned his head nor made him let up. He's wise—for he's winning souls and that's the biggest business in God's universe! I hope you will "meet up" with him some day.

But—he can pray.

He's doing personal work and winning souls.

We need more of such men.

Are you at the business—"the King's business?"—E. B. Allen in "Association Men."

INTERDENOMINATIONAL SECTION

INTERDENOMINATIONAL SECTION

This paper is one of a group of church papers published by the United Religious Press in the City of Chicago. The object of this united publication is fourfold:

(1) To give each local church a medium by which to communicate to all of its members and constituents, important items of interest concerning one another and the societies of the church once a month.

(2) To bring to each local church, articles of importance concerning the work of its denomination throughout the city of Chicago.

(3) To familiarize every member of every church having one of these papers with the work of the other Christian denominations in the city of Chicago.

(4) To bring together in one publication facts concerning the many undenominational, interdenominational or nonsectarian organizations and philanthropies which have for their purpose the advance of the Kingdom and the uplift of mankind in the city of Chicago.

It is obvious that no individual church by itself could afford a publication of this magnitude, but the United Religious Press has made this possible and has now denominational editions in the Presbyterian, Congregational, Baptist, Disciples and United Presbyterian churches.

Churches desiring to enter the combination should address all communications to the United Religious Press, 714 East 40th Street. Tel. Douglas 3113.

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Presbyterian—Rev. E. N. Ware, 1824 Eddy Street.
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Disciples—Rev. O. F. Jordan, 6747 Euclid Ave.
United Presbyterian—Rev. Curtis R. Stevenson, 1912 Leland Ave.

EDITORIAL.

Chicago—The Sunday-school Hub.

It is safe to say that few people realize the remarkable place Chicago occupies in the Sunday School world. Not until last month did the International Sunday School officers themselves appreciate that fifteen or more of the great Sunday-school agencies and activities originated in our city. Therefore, the approaching Cook County Sunday-school convention, to be held in the Second Presbyterian Church, April 18-21, is all the more significant and should enlist the thorough interest and co-operation of the Christian people of the county. The presence of the great preacher and leader, Dr. F. B. Meyer, of England, will attract many to the meeting place, but the presence of other men of great prominence, coupled with the fact that this convention is in reality one of a series of 40 or 50 great metropolitan Sunday-school conferences being held throughout the land, presages for the convention a place of importance and a success of unusual proportions.

It will be observed that this issue concerns itself to a considerable degree with the Sunday-school enterprise and it is indeed a pleasure to here refer to the fact that Chicago now has the headquarters of the International Sunday-school Association and is the home of that peer of Sunday-school leaders and authorities, Marion Lawrence. May the record of the future years justify the statement that Chicago not alone was the

birth place of this great movement, but has by her continued activity and leadership maintained first place always.

Church Federation Again Active.

Once again Church Federation is being given attention by the ecclesiastical leaders of Chicago. It is hoped with the coming of a secretary to give his entire time to this work that the federation will be in reality a mighty power for righteousness and will mean protestantism united in our great city. In practical results the protestant churches of Chicago are undoubtedly more nearly united today than ever in their history, as is evidenced by the co-operative spirit in evangelistic, foreign missionary, city missionary and temperance work, but there yet remains a great opportunity for the wise brethren of the various communions to effect a close working combination, so that for every practical purpose the churches will be united for the advancing of the Kingdom and the fighting of the forces of evil.

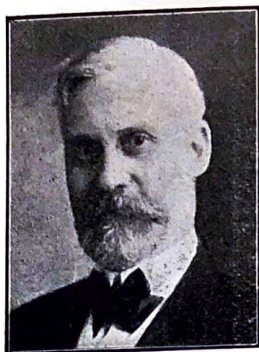
Dr. Shaw Inaugurates Daily Meetings.

A number of Chicago churches have been opened from morning until evening every day in the week for prayer, meditation and rest and in the course of a year many hundreds have availed themselves of the privileges and undoubtedly received great good.

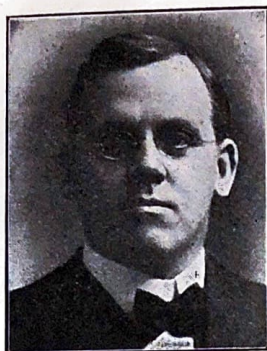
The Second Presbyterian Church of this city, however, seems to be the first one to establish a regular daily morning service, and it will be interesting to watch the success thereof. The Pastor, Dr. John Balcom Shaw, shortly after the inauguration of these morning meetings was waited upon by the employees of a nearby manufacturing establishment with a request that the meetings be held at noon in order that they might attend, and in response to their request noon meetings are also being tried. This is another evidence of a church endeavoring by sane and reasonable methods to meet the needs of a great city.

Chicago and Foreign Missions.

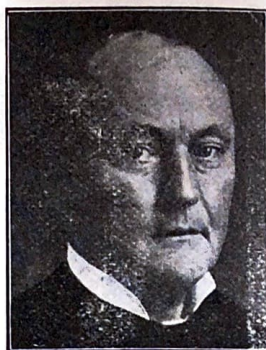
The laymen of Chicago are commencing to feel the impact of the great foreign missionary wave that is sweeping the country from the Atlantic to the Pacific. Great as will be the National Missionary Congress which will convene at the Auditorium May 3-6, the rank and file of Chicago business men will be thoroughly touched and awakened by the Chicago District Convention which will meet in Orchestra Hall April 24-May 2. Judging from the enthusiasm displayed by otherwise conservative laymen, it is reasonable to believe that our churches will be stirred in the interest of world opportunities and responsibilities as never before in their history. Only the seating limitations of Orchestra Hall will keep the number down to 2,700 delegates from the various denominations, but with the 200 Chicago laymen entitled to seats in the Auditorium there will perhaps be over 3,000 individuals under the direct influence of the distinguished speakers and the convention enthusiasm. Next year will doubtless see more Chicago men tied up to the cause of missions; more money contributed to this great work than in any previous two years.



MARION LAWRENCE.
General Secretary.



HUGH CORK.
Ass't Gen'l Sec'y.



E. K. WARREN.
Chairman Finance Com.



FRED A. WELLS.
Treasurer.

A SUGGESTION FROM MARION LAWRENCE.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Childhood is the hope of the world. This world will never be won for God by saving men and women. Childhood is the battleground of the Kingdom, and is the whitest part of the Church's great white field.

The Sunday-school has come to be the power that it is, because here we find the unsaved in larger numbers than in any other service of the Church. Here we find them at the best time of their life, while they are young. Here we have the organization, the workers, and all conveniences with which to do the work. Here we have the consecrated workers, ready for the task. No agency in Chicago can prove so effective in making it a clean city as her more than one thousand Sunday Schools, when they really wake up to the possibilities within their reach. The Sunday School is the firing line of the church.

Greater Chicago should be the Sunday School center of the world, and it is within the power of the churches of Chicago to make it so. The headquarters of the Cook County Association, of the Illinois State Association, and of the International Association covering North America are now located in our city. Why should not the philanthropic, big-hearted, Christian business men of Chicago put their faith in childhood and the Master's love for children in concrete form in the shape of a magnificent building, dedicated to the work of the Sunday School and known all over the world as a Sunday School house? Such a building would go far toward placing a higher rating upon the Sunday School than it has ever had in the past but no higher rating than it deserves.

The larger part of such a building would be the source of sufficient revenue from rentals (as the Sunday School offices would require but a portion of it), to enable us to greatly extend the work. For the far-seeing, keen-eyed, hard-headed, warm-hearted Christian business men who believe in the future of Chicago and who believe in raising up a Christian citizenship, here is an enterprise worthy of their mettle.

Marion Lawrence

THE INTERNATIONAL S. S. ASSOCIATION.

W. C. PEARCE, SUPT. ADULT DEPARTMENT.

Written exclusively for the church papers published by the United Religious Press of Chicago.

The Sunday-school was once a little group of women and children, today it is a mighty army of approximately 26,000,000. Its representatives are found on every continent of the world and on most of the islands of the sea. The service for the World's Sunday-school Day, May 22, 1910, has been translated into more than 200 languages; this is only one indication of the strength of this mighty movement. A movement so great in its constituency has not come by chance, it has been brought to pass largely through effective organization.

Organization is not power nor does it presume to be a substitute for it. It is, however, the machinery by which the power is utilized and directed. The plan of organization for the Sunday-school movement is like unto a chain of five links. The first link is the World's Sunday-school Association which holds its sixth convention in Washington, D. C., May 19-24, 1910. To those who reside in North America the second link is the International Sunday-school Association which began as a National Sunday-school Association and changed to International when Canada became a part of the organization. The International Sunday-school Association now comprises the whole of North America and her possessions. The third link in the chain is the state or provincial association. Every state in the United States and every Province in Canada is organized. The fourth link is the County Association; there are now more than 2,000 of these in North America. Then comes the fifth and last link for the Township and District Associations.

The work of the International Sunday-school Association is managed or directed by an Executive Committee comprised of one man from each state and province, one committeeman at large from each International District and the International Convention officers. All of these men give their time to the cause, even paying their own traveling expenses when in attendance upon the Annual Committee meeting.

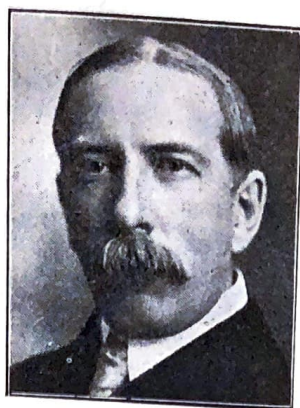
The Chairman of the Committee is Mr. W. N. Hartshorn of Boston, Mass. The Vice-Chairman is Mr. E. K. Warren of Michigan, and the Treasurer, Mr. F. A. Wells of Chicago. This Commit-



W. C. PEARCE.
Supt. Adult Dept.



J. SHREVE DURHAM.
Supt. Visitation Dept.



FRANKLIN McELFRESH.
Supt. Teacher Training Dept.



MRS. MARY FOSTER BRYNER.
Supt. Elementary Dept.

tee has full charge of all International work except that of the Lesson Committee. Mr. Marion Lawrance is the General Secretary. Associated with him are a number of Department Superintendents whose pictures and departments appear above: Mrs. Mary Foster Bryner, Dr. Franklin McElfresh, Mr. J. Shreve Durham, Mr. W. A. Brown, Mr. W. C. Pearce, Mr. Hugh Cork. Rev. E. M. Sein represents the Association in Mexico; Rev. W. C. Merritt in the Northwest; Rev. Aquilla Lucas in the West Indies.

The other great committee of the International Sunday-school Association is the Lesson Committee, fifteen in number who represent the various great denominations. They meet twice every year giving their time freely. Their work is the selection of both the uniform and graded series of International Lessons. They select the portions of Scripture to be studied, Golden Texts, Titles and Memory verses.

In 1907 the first Central Office of the International Sunday-school Association was located at 140 Dearborn street, Chicago. This was made possible because the office rent was guaranteed by Chicago business men who had large interest in Sunday-school work and saw the great possibilities in the work of this Association.

Chicago has always exerted large influence in the work of the Sunday-school Association as will be seen by the brief statement of the following historical facts:

Chicago a World Power.

1. *A Company of Chicago men organized the Illinois Sunday School Association in 1859.* In 1864 D. L. Moody, B. F. Jacobs, and other Chicago business men inaugurated a state-wide evangelistic movement, dedicated their talents to Sunday School work and made the Association the inspiration and leader of continent-wide Sunday School work.

2. *The first campaign to organize every county in the state for co-operative Sunday School work was led by Chicago business men.* For over forty years every country in Illinois has been organized. The work spread to other states. Today there are 2,174 County Sunday School Associations in North America.

3. *The first Sunday School Institute was held in Chicago in 1865.* It was called "The Northwestern Sunday School Teachers' Institute." "The Training Class of the Chicago Sunday School Union" was organized in 1867. These

were the forerunners of all Sunday School Institute work in North America and probably also the forerunners of the Chautauqua Movement.

4. *The first organized Teacher Training work was done by the Illinois Sunday School Association in 1889.* Today there are more than 4,000 Teacher Training Classes representing 52 states and provinces.

5. *Probably the first noon meeting for the regular presentation of the current Sunday School lesson was inaugurated by the "Chicago Sunday School Union."* This meeting exerted a powerful influence for the Sunday School work.

6. *The first system of uniform lessons issued in North America* entitled "Two Years with Jesus" was issued by the "Chicago Sunday School Union" in 1886. It was this system of lessons that developed into the present International uniform and graded lessons studied by approximately 22,000,000 Sunday School members.

7. *The first Sunday School Teachers' Journal, called "The Sunday School Teacher," and the first scholars' paper issued periodically in North America* were published by the "Chicago Sunday School Union" in 1866. Today there is an annual output of more than 500,000,000 copies, not including lesson notes in the daily papers.

8. *The first religious weekly paper to publish notes on the current Sunday School lessons, was the Standard of Chicago.*

9. *The first paper to publish in full the report of a State Sunday School Convention was the Advance of Chicago.*

10. *The first General Secretary in North America to give full time to the Sunday School Association work was W. B. Jacobs, who was engaged by the Cook County Sunday School Association in 1880.* Today there are more than one hundred men and women who are devoting their full time to Sunday School Association work, directing a force of more than 150,000 association officers, who give a large amount of time to the Sunday School cause without pay.

11. *The World's First Sunday School Convention was called from a Chicago office by a Chicago Sunday School man, who had a world Sunday School Vision.* This Convention was held in London in 1889.

12. *The first festival of religious and patriotic songs regularly held in North America was inaugurated by the Cook County Sunday School Association in 1893.* This consists of a chorus of 1,000 Sunday School girls and is held each spring. In 1905 the Cook County Associa-

tion gave the first Adult Bible Class song festival. This chorus is composed of young men from the Bible Classes of Cook County.

13. *The first central office of the International Sunday School Association* was located in Chicago in 1907. This was made possible by the guarantee of rent by Chicago business men.

14. *The first Association to organize an Adult Department* for the promotion of Adult Bible Class work was the Cook County Sunday School Association. This was in 1903. Today the International Sunday School Association and 61 states and provinces have Adult Departments reporting more than 10,000 organized classes representing 35 denominations.

15. *The first Association to organize a Bible Class Athletic Association* was the Cook County Sunday School Association. Today it enrolls more than 2,000 amateur athletes and definitely enlists them in Bible study.

16. *The continent wide Adult Bible class emblem (the red button with the white center)* was devised by the Adult Department Superintendent of the Cook County Sunday School Association.

17. *The "Advanced Division" work for boys and girls is their "teens"* was chiefly inaugurated and promoted by a Chicago Sunday School superintendent. This movement promises to do great things for our young people at the most critical time in their lives.

**FIFTY-FIRST ANNUAL CONVENTION OF
COOK COUNTY S. S. ASSOCIATION—SECOND
PRESBYTERIAN CHURCH, 20THE ST.
AND MICHIGAN AVE—APRIL 18-21.**

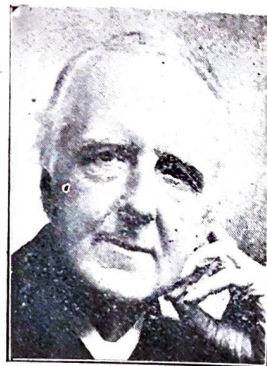
Sessions.—Monday, April 18, evening; Tuesday, April 19, afternoon and evening; Wednesday, April 20, forenoon, afternoon and evening; Thursday, April 21, forenoon, afternoon and evening.

The following is a brief statement of the feast of good things awaiting Sunday school workers at this convention.

Monday Evening, April 18th, will be devoted to a demonstration of Sunday-school music. The Choral Union, Vested Junior Choir, Surplined Boy Choir and Cecilian Choir of the First Congregational Church, the orchestra of fifteen pieces from Oakland M. E. Sunday-school, the Vested Junior Choirs from Union Park Congregational Sunday-school, and a ladies' quartette from the Lael Bible Class of the Belden Ave. Baptist Sunday-school are among the features of the program. Members of the May Festival and Men's Fall Festival Choruses will be invited, and under the leadership of Prof. E. O. Sellers, part of the service will be devoted to a demonstration of congregational singing.

Tuesday, April 19th, has been designated as Adult Bible Class day. From 4:30 to 5:30 in the afternoon there will be an Adult Bible Class Congress for both men's and women's classes led by Mr. W. C. Pearce. Twenty-five of the most experienced Bible Class Leaders will be present to participate. From 6:00 to 7:30 is the Adult Bible Class banquet. At 7:45 Tuesday evening there will be the Adult Bible Class rally. The speakers already announced for this rally include Mr. E. K. Warren, of Chicago, former World's Sunday-school president, and F. B.

Meyer, D. D., of London, the present president. Wednesday, April 20th, has been designated



F. B. MEYER, D. D.

as Teachers' day. From 4:30 to 5:30 will be devoted to a Teacher Training Congress; 6:00 to 7:30, Teacher Training banquet; 7:45, Teachers' rally. The speakers already announced include Rev. F. B. Meyer, D. D., Rev. J. C. Hartzell, Bishop of Africa, and Dr. F. B. Moorehead. Thursday, April 21, has been designated as Superintendents' and Officers' day. From 4:30 to 5:30 will be Superintendents' and Officers' Congress. From 6:00 to 7:30, Superintendents' banquet; 7:45, Superintendents' and Officers' rally. Speakers for this part of the program include Mr. Marion Lawrence and Rev. F. B. Meyer, D. D. Fifty of Cook County's most experienced Sunday-school superintendents will assist in the congress.

The following awards will be given:

On Tuesday to the Sunday school having present the largest number of its Bible Class members in proportion to Sunday-school membership.

On Wednesday to the Sunday school having present the largest number of its teachers in proportion to the Sunday school membership.

On Thursday to the Sunday school having present the largest number of its officers in proportion to Sunday school membership.

The banquet on Tuesday evening is at the Immanuel Baptist Church, Michigan Avenue, near 23rd Street. Sale of tickets limited to 450.

The banquets for Wednesday and Thursday evenings are at the Second Presbyterian Church. Sale of tickets each evening limited to 250. Tickets for these banquets will be on sale at the Cook County Sunday School Association office, 803-140 Dearborn street, Chicago, on and after April 1. Only those holding tickets can be served.

Thursday, April 21st, the program includes special work for the elementary teachers. Among the subjects discussed will be the new graded lessons, international work, stories and story telling. Among the special speakers for this part of the program are Mrs. E. C. Knapp and Miss Alice Jacobs. A luncheon will be served from 12:00 to 1:00 at the parish house of the Second Presbyterian Church.

The Pastors' Session, Wednesday forenoon, April 20th; **The Home Department Conference,** Wednesday afternoon. Missions, Tuesday afternoon; Wednesday morning and Wednesday afternoon great addresses will be made on this department of our work by Dr. George B. Safford, and Bishop Hartzell. House Visitation, a plan to visit every home in Chicago and Cook county during October, 1910, will be presented by Mr. J. Shreve Durham. Temperance: Mr. James K. Shields, of the Illinois Anti-Saloon League, will speak on Wednesday afternoon on "Temperance Teaching in the Sunday-School."

(Interdenominational Section Continued on
Page 19.)

Chicago Baptist News Section

AMONG THE CHURCHES.

Normal Park—Pastor A. F. Anderson gave the hand of fellowship to six new members at the March communion. Five were baptized on Easter Sunday. A flourishing Junior B. Y. P. U., a Chinese Sunday-school, and a Farther Lights Society have recently been organized. Pastor Anderson held Passion Week services, using stereopticon scenes in Christ's life and the interest was good, and meetings most helpful.

Humboldt Park—Pastor Martin resigned as pastor on March 20, to close his work May 1. During his short pastorate, the church has paid \$1,000 on its property indebtedness and has cleared off a deficit of \$500. It has met its apportionment by the Northern Baptist Convention, reporting beneficences of over \$900 last year.

Immanuel—Dr. Johnston Myers has been selected as a commissioner to visit the Sudan and Congo under the Foreign Mission Society, and started April 1, to be absent for six months. The church refused to consider his resignation and voted to continue his salary during his absence. Assistant Pastor Goodman will have charge during his absence. A farewell reception was given him on March 29. The Easter services were largely attended and a number were baptized.

Englewood—The church has subscribed the balance of \$4,000 needed to pay all of its obligations and is rejoicing in being out of debt. Messrs. Wells and Knight agreed to pay one-fifth of the amount if the other members would pay the balance. Total average Sunday-school attendance for February was over 1,000.

Bethany—A two weeks' revival service, conducted by Rev. W. W. Dewey and Rev. A. F. Anderson, resulted in much good and Acting Pastor Rees is conserving results.

Garfield Park—The budget for the year calls for total current expenses, \$3,800; benevolences, \$600; for new building, \$3,600; total budget, \$8,000.

Fourth—Pastor Decker has been preaching a series of six sermons on "Our Father, the God of Christ and of the Christian." A week of services was held "In Memory of Our Lord's Passion," other pastors assisting. The matter of raising the \$10,000 indebtedness of the church is being seriously considered.

La Salle Ave.—Deacon Winchester, who has been active for years here, has sold his business and has accepted a government industrial school teacher's position. A farewell meeting will be held for him and his family on April 3, when he will tell of his motives in this truly missionary service.

Hyde Park—The average attendance of the Sunday-school for January and February was 392 and 402. Prof. Theo. G. Soares has succeeded Dr. Greene as minister in charge while a new pastor is being secured.

Evanston—The church has raised its apportionment for the missionary budget. A new building for the Delano Mission, supported by the church, has been begun.

Lexington Ave.—Plans have been made to enlarge the auditorium by installing of galleries on three sides and so partitioning the long wings of the auditorium as to open up about fifteen new class rooms for Sunday-school work, making the seating capacity of the auditorium about 750. To raise the budget the pastor originated the plan of an Easter thank offering equal to a day's wages from each member. This might be given a trial in other Chicago churches.

La Salle Ave.—Pastor Montague baptized two on February 27. The service on the following night, in which fourteen nationalities participated, showed the cosmopolitan character of our Baptist missionary work in Chicago and was highly interesting and informing.

Ogden Park—Dr. MacLaurin was with the church the third week in March, according to the plans of the Executive Council, preaching every night except Saturday. Conversions were numerous, and Pastor Dewey will be attentive to reap the fruit of these special meetings.

South Chicago—On Easter Sunday night, Rev. F. L. Anderson, superintendent of the Executive Council, gave an address which was an inspiration. Pastor Hay is earnestly pushing along evangelistic lines.

Second—It is expected that the portrait of Aunt Lizzie will be unveiled on May 3 when Dr. Lawrence can be present. The average attendance of the home Bible school for February was 350.

Rogers Park—Rev. B. F. Martin has accepted a call to become pastor on May 1, succeeding Rev. R. W. Hobbs, who became the financial agent of the Baptist Hospital.

Fifth Ave. German—On a recent Sunday, ten converts were baptized, one of them being the oldest child of Pastor Benjamin Graf. The attendance and spiritual interest is most encouraging.

Auburn Park—Pastor Peterson says that prospects are most encouraging. There is growth in both numbers and consecration of spirit. March 6 was a great day in the history of this church. Instead of making the day one of special prayer for the budget as we had been asked, we made it a day of giving. At the close of the morning sermon which was a missionary theme, the people were invited to lay their gifts for missions upon the altar. The response was a perfect stampede. As a result of what was given on this occasion, together with what has been coming in on regular pledges for the budget, we have enough cash on hand to meet our apportionments to the three national societies and possibly the remainder due on a \$50 apportionment for the Chicago Executive Council. For the benefit of those who fear that missionary giving will deplete the local church treasury, let it be said also that on this same day we received 25 per cent more for local expenses than we commonly do, and twice as much as we often do.

Western Ave.—The church extended a call to Dr. D. B. Cheney, pastor of the Wheaton church, and it is hoped that he can be secured to fill a similar place here in the hearts of the people that he occupies in Wheaton.

Trinity—Pastor Bancroft has closed his work as pastor, and the church is looking for a man to take up this difficult but by no means discouraging work.

Belden Ave.—The largest congregations in the history of the church are now attending the evening service. A Sunday evening club has been organized. New members are coming into the church at every prayer-meeting. The large choir under the leadership of Harold Watt is one of the best in the city. The Sunday-school is in a flourishing condition. The pastor has a strong hold on the affections of his people, and people from all over the city come to hear him. At the prayer-meeting on February 23 Rev. Mr. Knight, a missionary from North China, spoke of the mission work in this province. Dr. Earl has been preaching two series of sermons: a morning one on "Prophets, Old and New," and an evening series on "Religion," discussing such themes as "Ecstatic Religion, or the Gift of Tongues and Other Peculiarities," "Ethereal Religion, or Truth and Falsehood in Christian Science," "Economic Religion, or How Far is Socialism Christian?" and "Erratic Religion, or the Latest Things in Theological Millinery." Pastor Earl is quite a poet as well as a preacher, as evidenced by his recent sermon in verse, which was widely copied by the daily papers of the country. Also in reply to the manager of one of the Chicago play-houses, who sent out invitations to a large number of clergymen, requesting their attendance at an introductory performance of a new play, he sent the following pointed lines:

Your invitation to the play,
In due time reached my home today,
And this is what I have to say
In my reply.

It hardly seems a just example
To charge all others dollars ample,
While preachers use the gratis sample
They ought to buy.

I pay the market price of steak,
No "10 off" on my clothes I take,
Though things are high I aim to make
The both ends meet.

I therefore independent stand,
I advertise no single brand
Of beef or broadcloth, baked beans canned,
Or sugar beet.

No wild-cat schemes exploit my name,
I operate no gold-mine game.
Investors have not me to blame
As clergy bait.

I therefore graciously decline
To be a minnow on your line,
Thus I remain sincerely thine,
This day and date.

Windsor Park—The Denison University Glee Club gives a concert here on April 7. At the annual meeting on March 2, the treasurer reported total receipts of \$984; disbursements, \$990; disbursements for remodeling and removing building, \$4,807; building fund receipts, including loans aggregating \$3,500, total \$4,587; receipts from Ladies' Aid and Missionary Societies, \$241; Sunday-school enrollment, 130; average for year, 67; total collections, \$149; bud-

get for the new year, \$1,560. A Baptist Boys' Brotherhood has been organized with meetings on Thursday evenings. The Evangelistic Band of the university held helpful meetings on March 18 and 19. Pastor Kemper is rallying the Baptist forces of the community in fine fashion.

BAPTIST EXECUTIVE COUNCIL.

Superintendent's Report and Recommendations for Quarter Ending March 31, 1910.

The superintendent of the Executive Council begs to submit the following report for the first quarter of the year 1910:

During the quarter the superintendent has given forty-eight sermons and addresses, twenty in January, fourteen in February and fourteen in March. He has attended sixty-four board and committee meetings, twenty-one in January, sixteen in February and twenty-seven in March. He has had seventeen special conferences with churches, six in February and eleven in March.

A new arrangement has been made with the Home Mission Society, so that the missionary pastors of the Executive Council will report quarterly to the superintendent and payments by the Home Mission Society will be made through the treasury of the Executive Council.

The pastor of the Trinity Baptist Church closes his work the 31st of this month. Rev. E. H. Bancroft has done a hard and effective work on this very difficult field. He has the love and admiration of the entire membership.

The Italians are moving into the neighborhood of the Trinity Church. In the judgment of those who are familiar with the situation, they believe that in the future the Trinity Church building should be used for an Italian mission. This would mean that we should carry on work in the English language for a while until we are ready to get an efficient worker among the Italians. After that we could perhaps hold services both in English and Italian until it would be advisable to have services only in Italian. Members of the Trinity Church, as well as the superintendent, believe that this would be a policy whereby we can conserve our Christian work in that neighborhood. The superintendent has consulted the superintendents of the other city mission societies. They tell us that they have no Italian work in that neighborhood and believe that, when we shall take up the Italian work again it would be a fine field for us.

During the quarter we have dropped our Italian work. Rev. Matteo Spadaro closed his work the 28th of February. He has been a hard and faithful worker, giving his strength to the work, but has been seriously hampered by ill-health. He is at present in the Baptist hospital. You will remember that when action was taken respecting the discontinuance of the Italian work it was understood that it was not to be permanently dropped, but would be taken up in the future when we should be able to secure an efficient leader for this work.

A word should be said respecting the Polish work. For fourteen years we have been carrying on work among these people without any encouraging success for the future. The superintendent has spent a great deal of time in trying to understand this most difficult problem. He

has corresponded with all the leading Polish workers in America, hoping thereby to secure some light for our policy in the future. The committee on foreign populations has worked most faithfully on this problem and will no doubt bring a recommendation respecting the future of this work.

The Humboldt Park Norwegian Baptist Mission, 2808 North avenue, C. W. Finwall, superintendent, is most encouraging. The mission is open during the day and evening. It is always open for business. Rev. C. W. Finwall is doing heroic service for his people in that section. The response has been most gratifying. The superintendent of the Council has been in close touch with the work on that field and would like to express his profound appreciation of the service which the pastor of that mission is rendering. The future of that field will depend on the measure of assistance given in a material way by the Executive Council and Home Mission Society.

During this quarter the superintendent of the Council has come into close touch with the work of the colored Baptists of our city. He is of the opinion that we have a great opportunity among the 50,000 colored people of our city. He would recommend that the Council appoint a standing committee on work among the colored people of Chicago and vicinity. He makes this recommendation because of the great problems confronting the better leaders among the colored Baptists of the city. The men, who are standing for higher intelligence and higher morals, should be encouraged by the Executive Council.

During the last months the Co-operative Council in City Missions has made a study of the situation on the North Shore between Evanston and Waukegan, especially between Evanston and Lake Forest. A policy has been adopted by the Co-operative Council. The Baptists are urged and encouraged to look up the situation between Highland Park and Evanston for the purpose of establishing a church in the near future. The committee on spiritual relations of the Council has a special responsibility and opportunity in this field.

The indefiniteness with which we have been confronted in the Washington Park field for some time has become definite and aggressive. The church has adopted the recommendation on the part of the Board of Directors and has unanimously decided to go ahead in co-operation with the Executive Council and Home Mission Society in the erection of a chapel costing not more than \$12,000. The church edifice committee of the Council and the building committee of the church are co-operating in working out plans for the chapel.

The superintendent is glad to report that the work of the Council has not been seriously hindered because of lack of funds. However, the delegates of the churches are urged to do more aggressive work in some of the churches along this line. We shall need all the money provided for in the budget during the year in order to do the work we have already in hand.

A word should be said respecting the co-operative evangelism that has been carried on during the quarter. Under the supervision of the evangelistic committee of the Council special

meetings have been held in the following churches:

Albany Park,
Bethany,
Clyde,
Galilee,
Highland Park,
La Salle Ave.,

Logan Square English,
Maplewood,
Maywood,
Millard Ave.,
Ogden Park,
Wentworth Ave.

Plans are being perfected for a series of meetings in Blue Island after Easter.

In the twelve series completed excellent results have been secured by way of conversions and especially in the help these meetings have been to the church as a whole. Pastors and laymen have willingly given their services to this work. The committee on evangelism is laying plans for more aggressive work in the future. The superintendent believes that the Council is doing, and will do, a great service for the Kingdom of God in this way. It will help to unify our forces in the city and assist in the creation of a denominational consciousness.

In view of the fact that we are today seeking to systematize our benevolences and current expenses in the local churches as well as in the general denominational organizations, the superintendent would recommend the appointment of a standing committee on systematic Christian stewardship. This committee should be a committee of the Council and not of the Board of Directors. The committee should make a study of the most efficient ways of developing the churches in giving to current expenses and for local and general benevolences. It is evident that the spirit of giving will not only be made more regular, but will be enforced and developed by business-like methods adopted in the churches. We believe that Chicago has a special responsibility in this, in view of the fact that it was here the idea of the Northern Convention was started. We should as Baptists in this city and suburbs show to the denomination that we are able not only to suggest ideas and help in organization, but that we are heroic in leading the denomination in giving for the furtherance of the Kingdom.

The superintendent would recommend that the mission churches, working in co-operation with the Council and Home Mission Society, be requested to co-operate with the committee on spiritual relations in their selection of new pastors. The selection of pastors is so important that all parties involved should co-operate. If the Council adopts this recommendation, the superintendent believes that a closer relationship between the mission church and the Council will be sustained in the future than in the past.

Frank L. Anderson, Superintendent.

WOMAN'S BAPTIST MISSION UNION.

The Union held its annual meeting with Hyde Park Church, Tuesday, March 8, with 550 in attendance. The Woman's Society of the Wentworth Ave. Baptist Church made a request for membership in the Union through its president, Mrs. J. Grafton Parker, and this request was unanimously granted by vote of the Union. The annual report of the recording secretary showed a year of interest and progress. The corresponding secretary reported a creditable

number of circles having introduced mission-study and mission-giving into their respective Sunday-schools, and a large number having made special effort to increase the membership in circles. The circles, which had sent in all the monthly reports, thus indicating a close touch with the Union, are Austin, Belden Ave., Covenant, Elgin Immanuel, First, Hyde Park, La Salle Ave., Morgan Park, Normal Park, North Shore, Ravenswood, Trinity, Western Ave., Wheaton and Windsor Park.

The first vice-president, chairman of the program committee, reported nine programs prepared, each with a view to helping the circles in methods of work, and to presenting a first-hand view of missionary activity. The second vice-president, chairman of the reception committee, reported activity in promoting acquaintance, arranging transportation, and planning the annual reception at Morgan Park. The third vice president, president of the Young Woman's Mission Union, reported four meetings, varying in attendance from 150 to 200.

The calendar Committee reported gratefully accepting invitations for meetings of the Mission Union for the year 1910-1911 from the following churches: April 12, Second Swedish; June 14, Waukegan; October 11, Morgan Park; November 8, La Salle Ave., assisted by North Shore; December 13, Covenant; January 10, Second; February 14, Training School; March 14, First.

The election of officers resulted as follows: President, Mrs. Andrew McLeish; first vice president, Mrs. B. A. Greene; second vice president, Mrs. W. R. Bascom; third vice president, Miss Clara de Clercq; recording secretary and treasurer, Mrs. E. E. Vaughan; corresponding secretary, Mrs. A. R. E. Wyant.

The afternoon program was devoted to the memory of Mrs. John Nuveen. The speakers were chosen from among those who had been closest to her in her public work: Miss Church, Miss Coffee, Mrs. Barber and Mrs. McLeish. In a beautiful way they brought out her true worth, her consecration, the great loss to the denomination, finally the triumph of such a life.

The next meeting will be held with the Second Swedish Church, 3020 Fifth avenue, April 12.

Mrs. A. R. E. Wyant, Cor. Sec.

CHICAGO BAPTIST SOCIAL UNION.

The April meeting of the Union will be held at the Congress Hotel on the evening of April 5, and will be of interest not only to its members but to the whole denomination in Chicago as well. There will be a comprehensive presentation of the great importance of the approaching meetings of the Northern Baptist Convention, the topics and speakers being as follows: "The Laymen's Missionary Movement," by Mrs. E. S. Osgood; "The Budget and the Northern Baptist Convention," by President Harry Pratt Judson; "The Larger Significance of the Northern Baptist Convention," by Rev. George E. Burlingame, of California; "Chicago and the Northern Baptist Convention," by Prof. Shailer Mathews. Reception at 5:30. Dinner at 6:30. Mr. Gustaf Holmquist, the distinguished baritone soloist, will sing. Guest tickets, \$2.00 per plate.

HOSPITAL SUNDAY.

The Baptist Executive Council in regular session, February 25, having listened to statements of the financial situation of the Chicago Baptist Hospital, showing a floating indebtedness of about \$21,000, largely accrued by free work done in former years, the hospital now being on a self-sustaining basis, in accord with plans of the new Chicago Hospital Day Association, which is a co-operative body, including Baptists, Presbyterians, Methodists, Episcopalians, and the Roman Catholics, voted to set aside Sunday and Monday, May 15 and 16, as hospital days, for which the mayor has agreed to issue a special proclamation granting permission for city-wide solicitation of funds in caring for sick poor, does hereby indorse the above plans and earnestly urges that our Baptist churches co-operate in observing hospital Sunday, May 15, by sermons and special offerings, and that such churches as are not represented in the Woman's Aid Society of our hospital be urged to appoint such representatives at once.

MARCH UNIVERSITY CONVOCATION.

At the seventy-fourth convocation held at the University of Chicago on March 15, academic degrees and titles were conferred to the number of ninety-seven, the recipients being from twenty-one states, New Brunswick and China. The convocation orator was Dr. John Merle Coulter, head of the Department of Botany at the university, the subject of his address being "Practical Science." The convocation sermon was delivered on March 13, by Rev. Newell Dwight Hillis, D. D. A feature of the summer quarter will be the weekly sight-seeing excursions. These will have for their main object pleasure and recreation and, incidentally of course, information. Monday afternoon excursions conducted by competent guides will give students an opportunity to visit the public libraries, the Field Museum of Natural History, the Art Institute, the several social settlements, the John Worthy School, the Bridewell, the large mail-order houses, and the principal packing-houses. Excursions by automobile will be taken, which will show the fifty miles of boulevards and parks which encircle the city.

LAYMEN'S MISSIONARY CONVENTION.

The greatest missionary gathering in the history of Chicago will be the Laymen's Missionary Convention which meets at Orchestra Hall, April 29 to May 2. The Baptists have been assigned 350 sittings. The enrollment is already under way and owing to the limited number of seats allowed us, only those who enroll early can be sure of a chance to register.

Every church is entitled to at least three delegates, the pastor and two laymen. A registration fee of \$2 will be charged and no offerings will be taken at the sessions of the convention.

The undersigned has been requested to act as executive secretary for the committee on registration for the Baptists and those who desire to attend as delegates are requested to address him at Baptist Headquarters, 168 Wabash avenue.

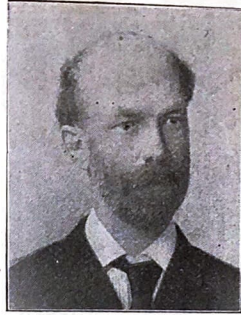
A. E. Peterson, Secretary.



HENRY P. CROWELL.



E. A. HALSEY.



W. R. STIRLING.



PROF. SHAILER MATHEWS.

THE LAYMEN'S MISSIONARY MOVEMENT IN CHICAGO.

NOLAN RICE BEST, EDITOR THE INTERIOR.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Chicago has been peculiarly interested and in no small degree flattered by learning that the executive committee of the Laymen's Missionary Movement, though chiefly composed of eastern men, was constrained to make Chicago the pivot around which their remarkable campaign of the present season should revolve. They planned at the outset to sweep round the whole country with their agitational and inspirational conventions and then gather up results in one immense central rally, and when they came to work out details, it was quickly realized that there is only one place in the nation toward which lines of enthusiasm and interest can be successfully converged from every corner, and that place is Chicago. Proud to feel that it is the real commercial capital of the country, Chicago accepts, with an odd sense of novelty but with undoubted gratification, the new distinction of being by this instance, proved also the real religious capital.

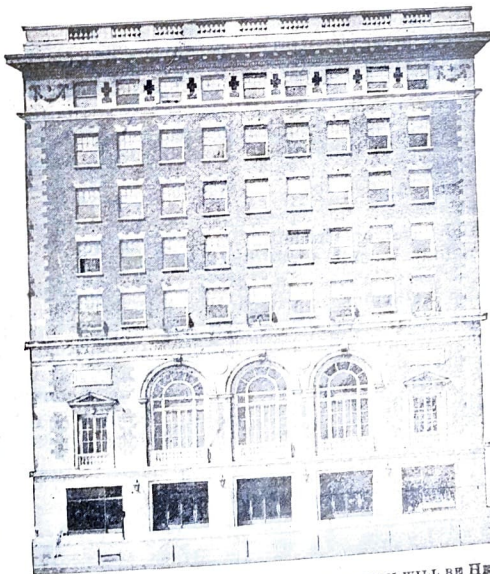
Doubtless Chicago has been trained to appreciate better commercial pre-eminence than religious pre-eminence, and it may not at the present moment be as sensitive as fervent churchmen could desire to the honor of being selected as the place of meeting for a great national missionary congress. But it may be confidently relied on that Chicago will see and appreciate the importance of that congress before the meeting is ended, even if the city still insists on measuring the assemblage only by its own crude standards of bulk, strength and richness. For a meeting that crowds the famous Auditorium brim full of men (with probable

overflows even after stringent measures to confine the delegations to the capacity of the hall); a meeting that draws from the farthest corners of the United States and particularly from the great cities the finest and most up-to-date quality of business men; a meeting unrivaled among all American assemblages ever held for the total power and prestige of its personnel (this missionary congress will surely reach that mark); a meeting, above all other wonderments, convened solely in the interest of religion in its most spiritual and altruistic form and conducted wholly under auspices of the churches—a meeting of this sort (or of all these sorts) will surely earn Chicago's respect and make the big and rushing town stop a moment to consider with

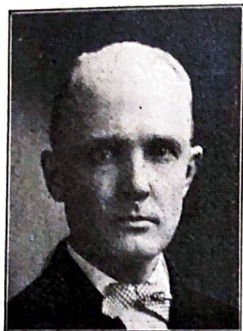
itself whether it has not rated altogether too low the place of plain, business-like Christianity in the scale of things as they are.

But, of course, the national missionary congress is not to be brought to Chicago for the main purpose of impressing Chicago with the reality or the proportions of religion. The object is to elench in the lives of the most important and influential laymen from the business centers of the whole nation the new ideals presented to them in the hundred or more conventions which the Laymen's Missionary Movement has held or this coming month is to hold in all states of the union. Wherever these thrilling gatherings have assembled, a marvelous re-awakening has resulted in the religious earnestness of men and

in their sense of responsibility for the spread of the reign of Jesus Christ. From every quarter there come reports of the amazement created in one town and another as men supposed to be only nominal Christians at the most, and expected to show concern for nothing but shrewd business profit, have suddenly acknowledged a newborn feeling of obligation to take a hand in the costly enterprise of send-



ORCHESTRA HALL, WHERE CHICAGO CONVENTION WILL BE HELD.



B. W. FIRMAN.



McKENZIE CLELAND.



CHAS. J. DRIEVER.



A. R. CLARK.

ing gospel preachers to the other side of the world. To hold such men up to the level of this fine new enthusiasm and to help them get other men up to it with them, there is afoot this great organized arrangement to concentrate in Chicago picked delegates from these many successful local and district conventions, and let them nail all the separate pieces together and erect this lofty missionary ideal into a national affair. The meetings in the various smaller cities have laid plans to increase the mission giving of local and envioning churches; this national congress will make a plan wide as the continent to increase the giving of all churches everywhere.

Chicago is going to feel, and the entire country is going to feel, the effect of another great feature of this congress also—its practical exhibition of church unity. The world is all the while calling on the churches to get together, but it keeps its eyes on the ecclesiastics; when it doesn't see them doing anything in their formal fashion, the world thinks nothing is happening in the church unity line. But how this national missionary congress will jolt the folks who are forever talking about divisions among Christians! They will find no divisions in this congress. If they look closely and insist on it, they will discover all the denominational names known to the catalogues of the "Protestant sects," but they won't find any sectarians or any sectarianism in the composite mass. The laymen have unified the churches without waiting for ecclesiastical permission, and unified them by the simple and most effective method of unifying themselves. Laymen of every denomination that counts at all in the Protestant part of

American religious life, have gone into this movement with a vim, and there has never before been such a complete forgetting of denominational differences as in this common zeal for winning the non-Christian nations. Yet as a matter of fact there has not been the slightest loosening of proper denominational loyalty. The Laymen's Missionary Movement is not collecting funds for any object of its own; the men it interests are not advised to contribute to any undenominational undertaking, but instead to go and give their money to their own denominational boards—not because those boards are denominational but because they are their own.

When this national congress was first planned in Chicago, it doesn't seem to have occurred to the committee that Chicago itself would need anything else than this to stir it up. But as arrangements progressed, it grew apparent that if nothing but a national convention was held in Chicago, this city wouldn't get much of the movement. For, big as Chicago is, it can't take up any very big proportion of room in a convention that fully represents all the country. So there developed the plan of a convention just for Chicago and Chicago's immediate neighbors. In this way Chicago gets just the same chance that all other American cities have had, and interest is quickened to see whether it will take the chance with as much spirit as other cities have. This local convention is to be held in the Orchestra Hall, and it is to come in just ahead of the national convention at the Auditorium.

Even the local convention, however, can't be thrown open to everybody who might like to attend; the hall is not big enough for that. But it is believed that place can be found for at least



DAVID R. FORGAN.



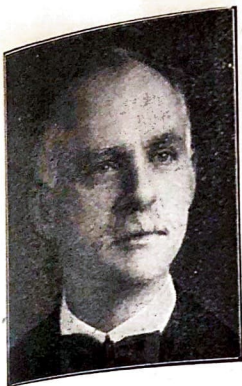
WM. F. CARLSON.



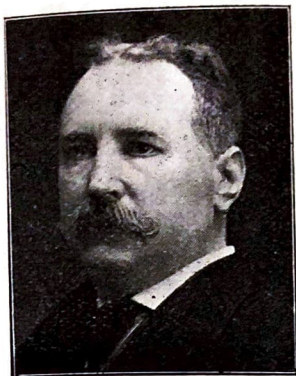
WM. H. MATCHETT.



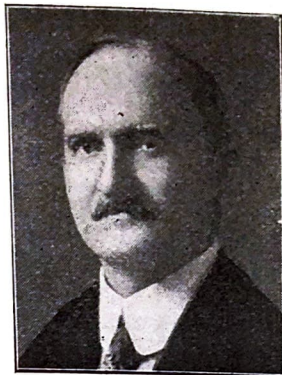
E. M. BOWMAN.



L. WILBUR MESSER.



HERMAN TENINGA.



J. CAMPBELL WHITE.



FRANK H. BURT.

two men from every church, and each congregation in the city should do itself the justice to arrange at once for two delegates to represent it and so insure getting through them the spice of this wonderful movement for itself. If others besides the delegates wish to attend, their names should be taken and sent in with the names of the delegates to Mr. F. J. Michel, the executive secretary of the convention, who has offices at 809 Stock Exchange building. Tickets will be sent at once for the two and later for as many of the others as possible. Two dollars should accompany each name as a registration fee. The fee will be returned to every registered person who does not get a ticket.

The Chicago convention—the one at the Orchestra Hall—runs from Friday, April 29 to Monday, May 2. The national congress—the one in the Auditorium—follows immediately, running from Tuesday, May 3, to Friday, May 6.

OFFICERS AND COMMITTEE CHAIRMEN CHICAGO CONVENTION LAYMEN'S MISSIONARY MOVEMENT.

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Vice-Chairmen.

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Frank H. Burt, Pres. Training School, Young Men's Christian Association.

E. H. Pitkin, Pitkin & Brooks.

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H. T. Williams, Asst State Sec'y Young Men's Christian Association.

Wm. A. Peterson, Peterson Nursery.

Herman Teninga, Teninga Brothers.

J. Campbell White, Gen'l Secretary Laymen's Missionary Movement.

In addition to the above list of well-known business men of Chicago who are officers and committee chairmen of the Chicago convention and who have charge of the National Missionary Congress here, there are several other chairmen of sub-committees whose pictures do not appear with this article, but who are, nevertheless, giving largely of their time and energy to make the conventions successful. Mr. White, the general secretary of the national movement, resides in New York City.



WM. A. PETERSON.



E. H. PITKIN.



LOUIS A. BOWMAN.



H. T. WILLIAMS.

CHICAGO TEMPERANCE SECTION

GRACE E. LEVIN, Editor.

Young People's Christian Temperance Union Headquarters,
1104 The Temple, Chicago.

YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

MARY F. BALCOMB, GENERAL SECRETARY.

A Message from Our President.

Dear Christian Young People of Chicago:

Our great battle in Chicago has already opened a new epoch in the prohibition movement.

As I write the closing hours of our campaign have focused the attention of the nation upon the cause of civic righteousness as never before.

Whatever the immediate result here in Chicago our fight in this great city has, we believe, permanently arrested the thought of the people and developed a stronger moral sentiment in favor of a clean city, the abolition of the saloon and the protection of the home.

But the campaign has been a wonderful blessing to the 40,000 loyal members of our Young People's societies. It has brought them together for practical service and enlisted the personal work of hundreds, because the aim was definite and the educational value of the canvass certain. But far more than all so far accomplished has been the baptism of vision and the new spirit which it has brought to every volunteer.

We now see that this campaign is but the first step in the struggle to redeem our great metropolis from the grip of vice and organized wrong. We have made a brief start. We have found that upwards of 200,000 voters, representing fifty nationalities, know almost nothing of the facts and truth of the temperance and prohibition reform. Tens of thousands of them must be reached in their own language because we have not reached them heretofore. The cleverest politicians of the liquor traffic have been able to mislead them and control their vote.

The great need of a sustained and persistent campaign of education among these at once of thousands to whom our question has never before been fairly presented, is now recognized. To develop and carry on such a campaign, the united and systematic co-operation of the 40,000 Christian young people of Chicago is essential. Not only for this campaign, but from this time forward until the city is free from the saloon, we should inaugurate flying squadrons in every young people's society, whose duty it shall be to reach their allotted precincts and districts regularly with the literature which will be available. This campaign has sounded the doom of haphazard work for temperance. The watchword of the future and the one assurance of success must be consecrated systematic endeavor.

Every Young People's Society in the city should reserve one or more precincts for this definite supervision. For effective work there should be no overlapping of territory. As the organization develops, we will find inspiration we never dreamed of in the larger results and the greater effectiveness of united action.

If your society is ready for this forward movement, will you not write to or call at once upon our general secretary, Mary F. Balcomb, 1104 The Temple, where the full details are under constant consideration?

Do not forget the next red letter day upon our Young People's calendar, Saturday, June 11, when 2,000 strong, we expect to invade the Steamship United States for our annual boat ride, of all the Young People's societies of the city; this time to an entirely new and delightful lake resort, at Racine, Wis. Be sure to get your tickets early to avoid disappointment.

Sincerely yours for a Christian, redeemed Chicago,
Fred D. L. Squires, President.

CATHOLIC TOTAL ABSTINENCE UNION.

ALIDA H. O'CONNOR.

The March number of the C. T. A. U. Advocate is up to date in the temperance agitation. Bishop Loras of Dubuque in 1855 urged his priests to work for the passage of a stringent liquor law. He was an ardent Prohibitionist.

Most Rev. Archbishop Keane is a most worthy and true follower of Bishop Loras.

His grace the Archbishop of Montreal, January 21, 1910, wrote his people to take an active part in the coming election and to vote conscientiously and to vote in the interest of temperance. He was glad the women could vote; he said they knew better than anyone else the ravages of intemperance.

The editorial in the March Advocate is along the same lines. Citizens should vote for honest representatives, they should vote for temperance.

MURINE EYE REMEDY

For Your Eyes



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Luxury

A Soothing and Reliable
Relief

Aids in Preserving and
Restoring Eyes to Normal
Strength and Healthful
Brilliance.

Why not Try Murine Eye
Remedy For Red, Weak,
Weary, Watery Eyes, Granu-
lated Eyelids, Pink Eye and
Eye Strain. Murine doesn't
Smart, Soothes Eye Pain.
Is Compounded by Experi-

enced Physicians; Contains no Prohibited or Injurious Drugs.

Try Murine for Your Eyes. You will like
Murine. Try it in Baby's Eyes for Scaly
Eyelids. Good for All Eyes that Need Care.

Druggists Sell Murine Eye Remedy at 50c.
Murine Eye Salve---Trial Size---Aseptic Tubes, 25c.

INTERDENOMINATIONAL SECTION

The Catholic Local Option Campaign Committee distributed much Anti-Saloon literature, the Illinois Issue, National Prohibitionist, Catholic Temperance literature compiled by Mr. John F. Cunneen, Father Zurcher's "Catholics and Prohibition," illustrated facts by Mr. James Doyle and the C. T. A. Advocate.

The C. T. A. U. Tourist Club will accompany the national president, Rev. P. J. O'Callaghan, C. S. P., to Boston next August; there the fortieth annual convention of the C. T. A. U. of America will be held.

The national union is composed of subordinate unions; different races and nationalities are represented; the latest to affiliate is the Lithuanian Total Abstinence Federation of the United States and Canada.

The patron saint of the national union is St. John the Baptist, whom Christ declared was the greatest of men. St. Patrick like St. John was a total abstainer.

The Catholic church advises all in the saloon business to seek a more honorable way of making a living.

It is hoped that all, who during Lent abstained from alcoholic beverages, will continue to practice that heroic virtue throughout the year.

LAYMEN'S MISSIONARY CONVENTION AT BOISE, IDAHO.

Boise beat all records, though not down as one of the regular seventy-five cities for a convention. They canvassed the entire town, and every business man in the city. There were 1,200 registered delegates, paying \$1,700 in cash to attend the meetings. There were 20 per cent more delegates from the city itself than there were male communicants in the town. All the shops in the city were closed in order to attend the banquet, and the whole city decorated by order of the mayor. The men marched to the banquet hall, two miles away, with a brass band. The judges of the Supreme Court went in a special auto. The governor took the chair, and the ex-governor and prominent judges presided at other meetings. The whole city was moved. The day sessions were crowded with men. They voted to increase their gifts to missions from \$3,800 to \$9,000, but they will far exceed that amount.

The governor of the state said that he would join the church next Sunday. He said he had also decided to retire at the end of this term of office and devote his life and fortune to work among men. Though he had never given anything to missions, he gave up his gold watch in order that he might make a special sacrifice for the foreign missionary cause.

The whole city was enthusiastic. Many of them had never seen a live missionary. It was a splendid instance of the possibilities of this movement and an indication of greater things for the future. Truly, God is with us.—Sherwood Eddy, in "Men and Missions."

Living on this manner, every turn of your experience will be a discovery to you of God, every change a token of his fatherly counsel. What ever obscurity, darkness, trial, suffering falls

upon you; your defeats, losses, injuries; your outward state, employment, relations, what seems hard, unaccountable, severe, or, as Nature might say, vexatious—all these you will see as parts or constitutive elements in God's beautiful and good plan for you, and as such, are to be accepted with a smile. Trust God! Have an implicit faith in God! and these very things will impart the highest zest to life.—Horace Bushnell.

We stand on Calvary and behold the love of God in Christ, and we are filled with gratitude and with shame. This is penitence. But something else is needed to make repentance. The cross reveals not only divine pity and compassion; not only the nature of our sin, but also shows us ourselves at our noblest. It sets before us the ideal man, the man we ought to be, the man we want to be. Then we are inspired to emulate the fascinating example, and we set ourselves to follow in his steps.—H. P. Dewey.

It is a great thing to see God in the manna. It is greater to see him in the fields. It is a great thing to see God in the miracle. It is greater to see him in the usual. To waken in the dull morning and feel that God is there; to go to our drudgery and have his presence; to live in the faith that the hairs of our head are numbered, and that not one sparrow can fall without our Father, that is the mark of growing trust in God.

Idle Money

THERE is no excuse for permitting money to remain idle when it can be put to work earning 3 per cent per annum by merely depositing it in this bank.

**First Trust and
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THE CHICAGO TRACT SOCIETY.

The twentieth anniversary of the Chicago Tract Society was celebrated at Willard Hall on February 5. The reports of both the treasurer and secretary were encouraging and indicated that the past year has been the record year of the Society both as regards the amount of work done and the amount of money received and expended upon the work. Dr. Jesse W. Brooks in his report made reference to the changes that had been marked during the twenty years, and paid fitting tribute to the three distinguished men who had served the society as president, viz: Judge Homer N. Hibbard, Mr. Joseph N. Barker, and Luther Laffin Mills. Of the nearly eighty missionaries who have served the society, twenty-five have been employed during the past year. These men are speaking today twenty-three languages. Several of the former missionaries are now filling places of eminence in the ministry, and two are in the foreign mission field. Attention was called to the fact that the work of the Tract Society is essentially missionary, and that every tract and gospel and every colporteur is sent out for the express and only purpose of giving the sweet clear message of the gospel to those who otherwise would never hear it. The great field for the Tract Society work in our country is among the Slavic immigrants and other neighbors of foreign speech, where it is best that most of the work should be carried on along simple evangelical lines without reference to denominational distinctions. The missionaries of the society this year have covered a wide field in visiting the different colonies of their countrymen, and this work centering in Chicago has reached from the great Bohemian colonies of Texas on the south to those of the Swedes and Finlanders of Manitoba and Alberta on the north.

Among the most active helpers of the society who have been removed by death during the year, reference was made to Mrs. Joseph N. Barker, Mrs. Mary A. Scott, and Mrs. Mary Ann Hubbard. The contributions which have supported this growing work have come from churches, Sabbath-schools, Young People's Societies, Ladies' and Men's Missionary Societies, and from hundreds of individual helpers and they have illustrated the wonderful way in which our Heavenly Father provides for the carrying on of His work in the world. These are days of unparalleled opportunity, and the prayer of every heart should be that the Lord of the harvest would send forth more laborers—earnest, faithful Christian workers—into His harvest. Dr. Brooks concluded his report by saying, that if all our Christian people, irrespective of name or denomination, could be thoroughly united in their effort to give the gospel to these multitudes, such a victory for God's kingdom would be witnessed as has never been seen before in our city and country.

The anniversary address was delivered by Mr. William Phillips Hall of New York, the president of the American Tract Society. It was a splendid address, full of enthusiasm for the work, and predicting great things for the Tract Society work both in Chicago and throughout our country and the world.

Mr. David Vernon was elected to succeed Mr. Luther Laffin Mills as president. Among those

who took part in the service were: Rev. Dr. Joseph A. Vance, Rev. Dr. John Timothy Stone, Mr. Constantine Antoszewski, who spoke in behalf of the Poles and other Slavic people; Mr. F. K. Ringsmuth, who especially represented the Bohemians; Mr. E. T. Barody, who represented the work among the Syrians; Rev. C. T. Papadopoulos, who is directing the mission of the society among the Greeks and Armenians; and the Rev. Gustave Blomgren who bears a similar relationship to the work among the Finlanders and Swedes.

Mr. Hall in his address gave expression to the hope that in due time the Tract Society work would be properly endowed as are the colleges and universities of today. In this way more than in any other he felt that the ethical and moral welfare of the people would be promoted, and the religious, political and economic ideas clarified. The eight great denominations which united in the organization of this work twenty years ago were all represented at this meeting.

George Washington the brave, the wise, the good. Supreme in war, in council, and in peace. Washington, valiant, without ambition; discreet, without fear; confident, without presumption.—Dr. Andrew Lee.

Every noble life can be traced to a great renunciation, and every ignoble life to a "great refusal"; the alternatives are always essentially the same—duty and pleasure, the austerity of Canaan and the luxury of Sodom.—James Strachan.

(COPY.)

December 2, 1909.

Mr. J. F. Atkinson,
Chicago, Ill.

Dear Sir:—

Accept my thanks for your courteous letter just received. I not only believe fully in the work that you are doing, but I wish to express my appreciation of the sane and businesslike way in which you bring the Chicago Boys' Club to the notice of your subscribers. The little memorandum which you sent me the other day came quietly into the office here, did not demand immediate attention, but stood in the background until I was ready to interview it; then it gave me in compact form just the information I wanted to have so that I was obliged to waste no time whatever on the matter. It was largely the way in which you presented the case which made me increase my subscription this year above the amount I had previously subscribed. To a busy man who wants to help every good cause, such a method of approach creates a strong prejudice in favor of the object which is brought forward.

Yours very truly,

B-S

N. B. So many people are writing and talking about the Boys' Club that we thought you might be interested in the above letter, which was received from a business man of large affairs.—J. F. A.

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35th STREET**

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INTERDENOMINATIONAL SECTION

JUVENILE COURT STATISTICS, CHICAGO.

	1906.	1907.	1908.
Delinquent boys in court.....	2,131	1,973	1,651
Delinquent girls in court.....	464	539	517
Dependent boys in court.....	1,237	896	876
Dependent girls in court.....	957	791	707
Delinquents put on probation...	1,331	1,400	1,150
Dependents put on probation...	746	675	529
Delinquents sent to institutions	799	847	772
Dependents sent to institutions.	1,384	958	1,025
Delinquents dismissed.....	435	239	226
Dependents dismissed.....	61	54	29
Boys held to grand jury.....	17	17	15

Total Children on Probation.

	Jan.1 1906.	Dec.1 1906.	Dec.1 1907.	Dec.1 1908.
Dependent boys.....	523	697	754	579
Dependent girls.....	529	762	805	651

	1906.	1907.	1908.
Total dependents.....	1,052	1,459	1,230
Delinquent boys.....	1,987	2,599	2,540
Delinquent girls.....	186	343	396

	1906.	1907.	1908.
Total delinquents.....	2,173	2,942	2,936
Total boys.....	2,510	3,296	3,294
Total girls.....	715	1,105	1,201
Total.....	3,225	4,401	4,495

Juvenile Detention Home.

Year ending November 30, 1908.

Delinquent boys received.....	1,610
Delinquent girls received.....	407
Dependent boys received.....	420
Dependent girls received.....	204

Total number received.....	2,641
Daily average population.....	59
Total meals for children.....	64,888

CHARITABLE INSTITUTIONS OF ILLINOIS.

Average number of inmates and net per capita cost of maintenance during quarter ended June 30, 1909.

Hospitals for the Insane.

	No.	Cost.
Western hospital, Watertown.....	1,410	\$33.54
Northern hospital, Elgin.....	1,398	36.48
Central hospital, Jacksonville.....	1,439	39.35
Southern hospital, Anna.....	1,417	39.82
Eastern hospital, Kankakee.....	2,450	41.20
General hospital, South Bartonville.....	2,146	44.77
Criminal asylum, Menard.....	218	46.54

Institutions with Schools.

Girls' school, Geneva.....	467	\$41.10
Feeble-minded asylum, Lincoln.....	1,199	44.91
Orphans' home, Normal.....	285	57.72
School for the blind, Jacksonville.....	196	72.83
School for the deaf, Jacksonville.....	425	73.39
Boys' school, St. Charles.....	379	74.59

Miscellaneous Institutions.

Soldiers' home, Quincy.....	1,468	\$36.58
Eye and ear infirmary, Chicago.....	229	50.54
Widows' home, Wilmington.....	79	65.15
Industrial home for the blind, Ch'go.	88	66.43

—From Chicago Daily News Almanac.

OMNIPRESENT.

By Robert Brown.

God moves within the whirlwind and the storm,
And when we tremble at the thunder's wrath,
And lift white faces to the troubled sky,
His hand holds back the curtain to the cloud,
And with a smile that quiets all our fears,
He writes his mercy in the rainbow's arch.

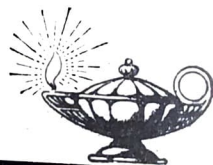
God moves within the sunbeam's burning breath,
And when we sicken in the fervid glow,
And lift wan faces to the blazing sky,
His hand spreads out the coverlet of cloud,
And with a glance that stirs our fainting hope,
He writes his mercy in the lightning's scroll.

God moves within the sunshine and the storm,
Then plume thy wings and fly away, O Fear!
Then sing thy song within our hearts, O Faith,
Thou Golden-throated angel of Life's way!
For we are his and he is everywhere,
And writes his love across our changing sky.
—Westminster.

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1452-60 Indiana Avenue, - - - Chicago



Better Service at Lower Cost

The Western Casket & Undertaking Company was organized to enable rich as well as poor to secure better caskets and funeral service at lower cost than the retail undertaker can afford to offer.

We have caskets at all prices, but at whatever price, they are from one-half to two-thirds cheaper than equal values can be obtained elsewhere.

Caskets that we sell at \$15 cannot be duplicated elsewhere for less than \$35 to \$50 by the retailer. Our eternal bronze caskets at \$750 are the same for which others get \$1200.

Intermediate prices are proportionately low.

Where one's finances are such as to make immediate payment inconvenient, we are willing to extend credit the same as we would to a business concern.

In case services are required phone Harrison 4467.

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West	672
Kedzie	4871
Harrison	4187
Maurice	5553
Westworth	560
Alhambra	56
West Pullman	5292
Yards	554
Humboldt	1416
Humboldt	562
Grand	59
Monroe	5
Canal	248
Haymarket	248
Albion	

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Chicago



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A DOUBLE DECALOG.

By J. I. D. Hinds.

1. Live the temperate life physically, mentally, spiritually.
2. Eat slowly, breathe deeply, and be much in the open air.
3. Keep clean in body, in thought, in action.
4. Exercise well, rest much, and preserve such nervous equilibrium as to induce good, refreshing sleep.
5. Do not get angry, do not speak hastily, say no ill of your neighbor.
6. Make up your mind to cheerfully let the other man have his way if you cannot have yours.
7. Be courteous and gentle towards others at all times and ever turn to the world a smiling face.
8. Do not worry over little, unimportant things; the great issues of life are serious enough.
9. Do not make the same mistake twice; be ready to take the advice of older people and to heed the lessons which they have learned by sad experience.
10. Study how you may be of service to your fellows and strive to make the world better and happier as you pass along.
11. Abstain from all habits that enslave, and practice self-denial for the sake of others.
12. Be careful not to commit any act in word or deed which will afterwards disturb your conscience or injure your standing in the community.
13. A good conscience is a thing devoutly to be sought for; without it, life has no peace nor happiness; therefore, ever choose the right and avoid the wrong.
14. If a duty lies before you, do it today; tomorrow's sun for you may never rise.
15. Be not easily offended; he who looks for slights is apt to find them.
16. Dispense benefits with an open hand, relieve distresses, comfort the unfortunate, lift up the fallen; support the weak; help the tempted.
17. Be an optimist; look so intently for the good that the evil will pass by unseen.
18. Cultivate the forgiving spirit and let not revenge find any lurking place in your heart.
19. Cherish those that love you, bind friends to your heart with hooks of steel, offer kindly good fellowship to all you meet; many lonely hearts are hungering for but a crumb of sympathy, friendship and love.
20. Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thine heart.—Ps. 37:3, 4.

THE BIBLE AND MORALITY.

(The Guatemala Messenger.)

Although the Roman church has boasted that her people enjoy the same right to read the Bible as have Protestants, yet this must be nailed

as a rank falsehood, for such is not the case either in Christian America or Europe, and much less in the so-called Roman Catholic countries.

Statistics, that do not lie, reveal that life is much safer in England than in any other country of Europe, and also that life is more secure in any country in proportion as the Bible is circulated and read. Let the following statistics tell their own story:

In England, a land of the Bible, there is one assassination for every 178,000 inhabitants; in Holland, also a land of the Bible, there is one assassination for every 10,000 inhabitants; in Austria, in which the Bible is read but little, there is one assassination for every 5,700 inhabitants; in Spain where the Bible is not freely circulated, and is read but little, there is one assassination for every 4,100 inhabitants; in Naples, where there is practically no Bible, there is one assassination for every 2,750 inhabitants. and in Rome one for every 950 inhabitants.

Equally suggestive are the following figures. In London, a city where the Bible is widely circulated, read and preached, there are but 4 illegitimate children for every 100. In Paris and the following cities where the Bible is not freely circulated and not studied by the people, look at the appalling conditions.

In Paris there are 48 illegitimate children in every 100; in Munich 91; in Vienna there are 118 illegitimate children for every 100 legitimate, and in Rome, the boasted capital of the Roman Catholic church, where priests and nuns swarm like flies in summer, the proportion is 243 illegitimate children to every 100 legitimate children. Similar conditions prevail in all Latin lands. We face the same here.

These figures are a condemnatory commentary upon the failure of the Roman Catholic church. She has had almost unlimited and unhindered liberty in these countries, for more than three centuries, and her history may be written in one word, FAILURE.

These facts are worthy of your consideration, as you study about the Latin lands and the needs here, but they are certainly worthy of your most earnest and prayerful consideration at home, where the priests are boldly and defiantly using all of their power to get the Bible and its influence out of the public schools.

What spectacle should more thoroughly arouse public sentiment than that of a priest, from Catholic Europe and with low moral standards and not even a naturalized citizen of the United States and in a community where Protestants outnumber Catholics ten to one, defiantly demanding the taking of the Bible from the public school? And they generally succeed.

The two great Bible Societies have circulated 35,000 Scriptures and portions during 1909 in Central America. Great will be the harvest from this seed sowing!

WIN ONE.

"Perhaps in Heaven one day to me
Some brother man will come and say:
All hail, beloved! But for thee
My soul to death had fallen a prey.
And, oh, what rapture in the thought
One soul to glory to have brought."
—The Brotherhood Era.



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A GOOD MEDICINE FOR DEPRESSION.

By Wayland Hoyt, D. D., LL. D.

Depression is a by no means uncommon trouble. There are many causes for it. Sometimes there is a cause physical. Dr. Oliver Wendell Holmes says: "There are three wicks to the lamp of a man's life—brain, blood and breath. Press the brain a little, its light goes out, followed by both the others; stop the heart a minute and out go all three wicks; choke the air out of the lungs, and presently the fluid ceases to supply the other centers of flame, and all is soon stagnation, cold and darkness." But this side such end, some of the wicks, or all of them, may not burn vigorously, or may not harmoniously interplay. The light of a high health dwindles. One is amid the dimness of a bodily depression.

Sometimes the cause is circumstance. I saw a horse tugging at his load under a galling collar. Often the harness of circumstance frets and discourages.

Sometimes the harassments and annoyances of the daily life induce depression. Perhaps you can hardly identify each one of these. It is just as well you do not. It is better not to try. But, somehow, you are out of sorts, not thoroughly yourself. Mr. Darwin called Mr. Belt's "A Naturalist in Nicaragua" the best book of the kind written. In it Mr. Belt tells of some ticks infesting Nicaragua, not as big as pin-heads, but which stuck to one, buried themselves in one's flesh, set up intense and irritating inflammation; the more one rubbed and scratched the worse he got. Perhaps a whole lot of little annoyances are sticking to you. They won't easily brush off. If you try to fly from them, they pursue you. They make you restless. Amid the restlessness your spirits fail.

But the air of depression, whatever its cause, is bad air to live in. "The joy of the spirit indicates its strength," says Mr. Emerson. You remember how Coleridge sings:

"For from the soul itself must issue forth
A light, a glory, a fair, luminous cloud,
Enveloping the earth.

And from the soul itself must there be sent
A sweet and potent voice of its own birth,
Of all sweet sounds the life and element!

We in ourselves rejoice,
And thence flows all that charms our ear or
sight.

All melodies the echoes of that voice,
All colors a suffusion from that light."

Depression stifles it. It is carbon dioxide instead of the pure air. We use medicine which shall chase off the foul inner air, which shall stimulate instead of dull.

Well, I have found this Scripture an invigorating medicine against depression. "Rejoicing in hope; patient in tribulation; continuing instant in prayer." Large doses of this medicine have many a time mightily helped me.

Think of the ingredients of this good medicine. "Rejoicing in hope" is one. The law of opposites is a most important law for life. Cast out one thing by cultivating the opposing thing—procrastination by instant seizure of the duty next you; tendency to flaming by cool self-control; unthrift by economy; depression by hope.

Compel yourself to persistently keep vision on the brighter side. "Your potatoes are rather small," he said. "Yes, but there's lots of them in each hill," the other said. "I am so sorry you are blind in your old age," I said. "But there are many things I did not want to see. I don't have to see now," he said with a cheerful smile. You remember how St. Paul tells the Christian soldier to be sure to keep his head protected with the "helmet of the hope of salvation"; that is to say, though the fight be tough, expect to vanquish; keep the fear of being vanquished out of your thought. The member William Carey's motto: "Expect great things from God." But the nerve for attempting, lies in the expecting. I have found that when I won't see the dark side but will see the bright side; when I believably expect, somehow the mists of my depression begin to break and the fair blue builds its dome above my head.—Advance.

OH, COME ON!

By REV. E. H. BYINGTON.

There are very few expressions used by boys and girls more important than "Oh, come on!" Often a lot of you are talking over some plan, undecided what to do. It may be some act to help others, or it may be harmful mischief, or it may be mere fun. Suddenly one strong, clear voice says, "Oh, come on!" and its owner makes a start. Quickly the rest follow like a flock of sheep. There are few if any other words that can be the means either of so much good or so much harm.

If you wish to be a person of influence, have these three words on the end of your tongue, ready for use. Be careful, however, of the use you make of them. If it is wrong for you to do something, it is far worse to lead your companions into it by saying, "Oh, come on!" You can take your own punishment, but you cannot bear their punishment. You may lead them into it, but they will have to suffer because of the wrong. If you have any doubt whether a thing is wise or right, never say, "Oh, come on!" Watch, however, for the chances to use the words in leading your companions into some fine and kind, some pure, happy action—something that you will be glad afterwards that you did. Do not argue, or coax; keep still until the right moment arrives, then call out, "Come on!" and start at once yourself. In few ways can you be more of an influence for good with your associates.—Congregationalist.

When Adoniram Judson needed laborers in India, he sent home the following earnest plea: "Send us men who are humble, quiet, persevering; of sound talents and decent accomplishments; men of an amiable, yielding temper, willing to be the servant of all; men who enjoy much closet religion—who live near to God and are willing to suffer all things for Christ's sake."

The training of a child involves personal discipline. You will make your boy what you are and not what you tell him to be. C. Campbell Morgan.